Soul Winners in Burma

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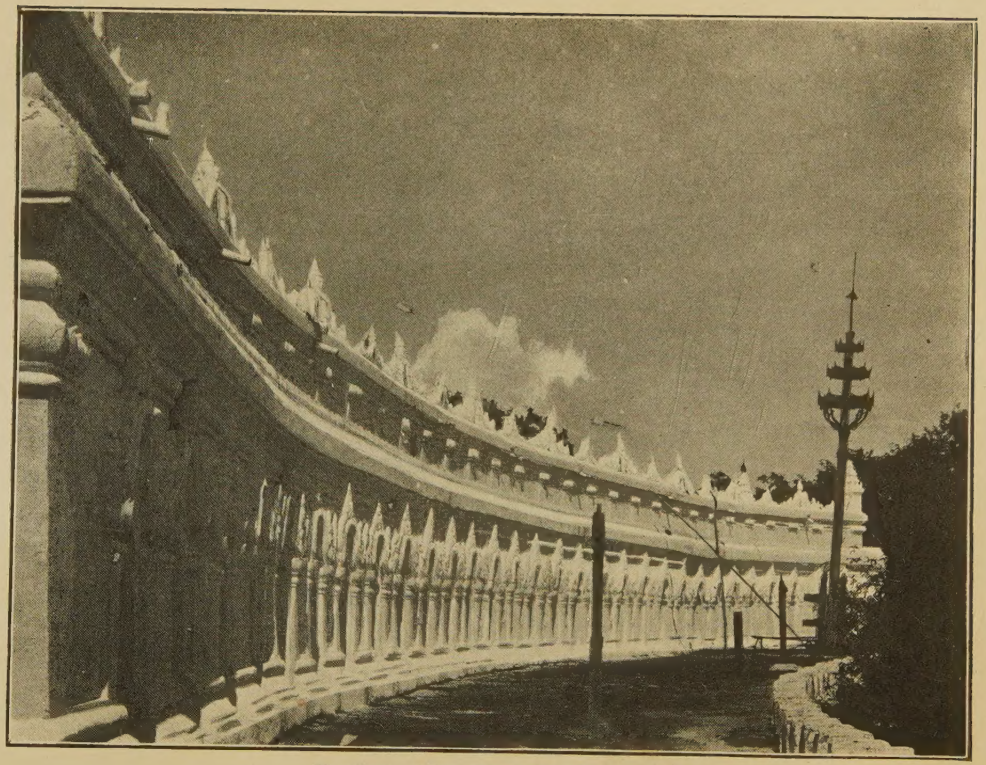

The House of the Thirty Idols in Sagaing.

SOUL WINNERS IN BURMA

The Record for 1924
of the Burma Mission
of the American Baptist
Foreign Mission Society

Editors:
MISS CECELIA JOHNSON and MISS GERTRUDE ANDERSON

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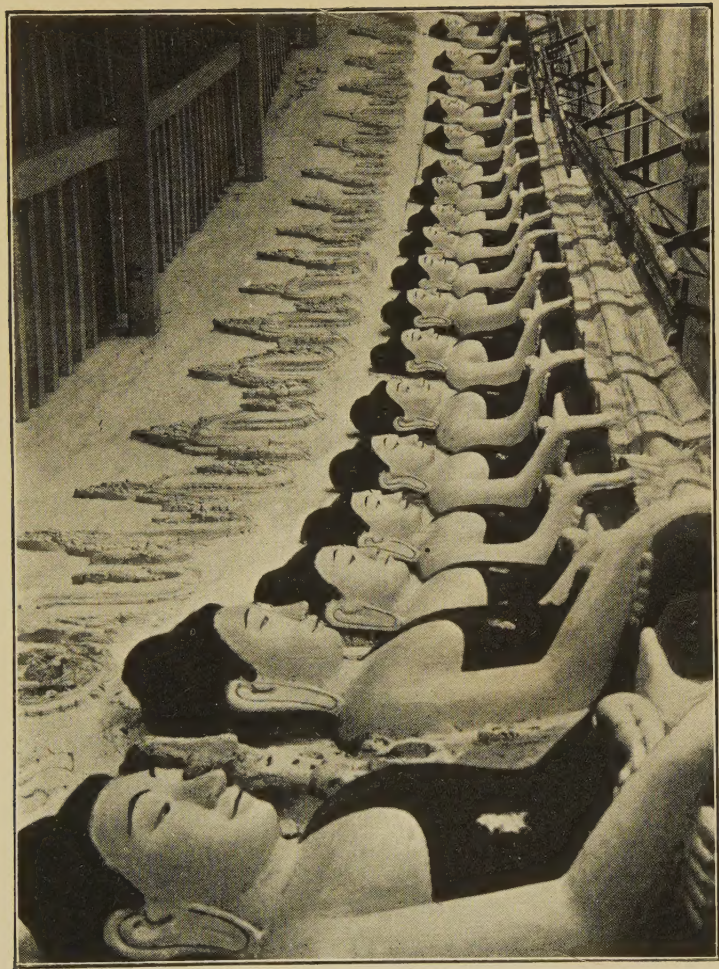

Interior of Famous House of Thirty Idols, Sagaing, Burma.

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Miss F. E. Lincoln.

SOUL WINNERS IN BURMA.

There are many points of view from which we could report on the work in Burma this year, but after reading all the reports written for this annual, it seems only right not to impose any external arrangement on them; but to try to emphasize the thing which lay nearest to their writers' hearts. Although they wrote from many kinds of places and kinds of work, the one thing to which everything else was subordinated was the winning of souls for Christ. Therefore, whether we take up schools of training for evangelism, schools where young souls are won, preaching in the city, in the small villages, or on the frontier, academic, medical or industrial work, equipment, athletics, or music, the different topics are sides of a prism through which we see the clear sunlight of God shining on the all-desirable souls of men.

A. SOURCES OF INSPIRATION.

I. Special Schools for Training Soul-Winners.

There are four schools in Burma whose aim is to train soul-winners. They are the Burman Theological Seminary, the Karen Theological Seminary, the Burman Women's Bible School and the Karen Women's Bible School. The first three are in Insein. The last is in Rangoon.

Dr. McGuire of the Burman Theological Seminary writes:—"We had thirty-five students at the close of the last rains term. Of our graduates although there were only nine ,they are working in places as far apart as Haka and Tavoy, and preaching in eight different languages. For the new class there were eighteen men who entered, but five of these left for various causes, leaving thirteen at the close of the term. Three of these are Burmans, three Kachins from Bhamo, one a Sgaw Karen from the Rangoon field, and the remainder Pwo Karens from the Maubin and Bassein fields. As to preparation, one has passed the Sixth Standard Anglo-Vernacular, another the Fifth, two the Sixth Standard Vernacular, one has pongyi kyaung training and eight the Fourth Standard Vernacular. These Fourth Standard men were unable to continue their training through the Fifth Standard and had we refused to receive them they would have been lost to the work."

In addition to their regular work during term time "they conduct Sunday Schools for Buddhist children at four different centers, one of these being the Reform School, where our Sunday School practically includes all the inmates of that institution numbering about one hundred. We have also supplied through our students, the Mingaladone church which is at present without a pastor. So you will see that our students do not lack experience in practical

Christian work. Of course also during the four months the school is closed, February to June, the boys do Christian work on the fields where they belong."

As to the sources of inspiration he writes, "Our teaching force was short the past year as Saya Thet Hnan returned to Pegu, and we were disappointed in getting a young teacher whom we had planned to have. It gave us two hours a day extra to plan for and I arranged with our Anglo-Vernacular student, Maung Ba Shwe, who has been well trained in the Life of Christ to take the first year class in that work, and I added to my regular work one hour a day with the second year class in the study of I and II Corinthians and Galatians. This with the daily preparation necessary for the work made it impossible to do any literary work save that we had two or three Bible revision meetings. Ma Pwa Thein, wife of Saya Ba Han, a trained and experienced teacher, taught geography one hour a week as a labour of love for the seminary. A class of five students in English read with Mr. Whitaker three hours a week the life of Dr. Livingston. As Mr. Whitaker's time was somewhat broken up, and he was absent a part of the time in Pyinmana, in his absence Mrs. McGuire did the work so there was no break in the teaching. The subject of Livingston was presented by these students at one of our evening meetings and it was a very interesting service. In this connection I would mention the work of Dr. Thomas who for more than a month gave daily lectures to our students on the Old Testament Prophets. These lectures were of great value and we are thankful for the help rendered.

"Among those who have helped us with lectures and addresses the past year were:—Dr. Hanson who preached the sermon in connection with the graduating exercises; Miss Tin Ling of China, 'Temperance;' Dr. Thomas, a report of his work; Dr. Edwards, 'The Worth of the Christian View of God;' Mr. Wiatt on 'Dr. Duff;' Mr. Dudley, 'Use of Scriptures in Evangelistic Work;' Mr. Hanna, on 'John the Baptist;' Saya Pyit Son on 'How he became a Christian;' Saya Maung Hla Bu on 'Man's Mind and Spirit;' Saya Maung Sein Maung on 'Wonders of the Human Body;' U Htun of the Evangelistic Society on the work at Taundwingyi. These brethren and sisters brought help and inspiration for which they have our thanks. Mrs. Goodman, Mrs. Strong and Miss Prescott were with us and seemed pleased with what they saw."

Mr. Marshall of the Karen Theological Seminary writes:—"The entering class this year is in no way remarkable but I do feel that they have come because they mean business. I am sure there is a more earnest spirit among the students this year than before. They are taking hold of their studies with greater determination than before.

"We have added a new teacher to our staff this year, a former I.A. student of Judson College, Thra Maung Bu. He is a fine young man of excellent spirit and a real leader. The Seminary has just adopted a seal for the institution. This has the motto, 'For me to live is Christ.' The main feature of the seal

is a square typifying the four square life, and the English words on the sides of the square are 'Physically,' 'Spiritually,' 'Intellectually,' and 'Socially,' which explain the ways in which a man can serve his Master. During the year a new gymnasium has been completed. This is the gift of Col. Haskell and his family of Boston. It has perhaps been more than a coincidence that since the opening of this gymnasium and the starting of systematic physical exercises for the whole school, that the little school hospital has not been opened a single time. Formerly the care of the sick used to be an extra burden upon the missionaries, and when there were three or four down at once it was no easy matter to care for them."

As an example of the religious life of the Seminary, he writes of a recent prayer meeting:—"When I went to the prayer meeting last night three students testified as to the deepening of their spiritual life and gave rather striking testimonials as to what their stay in the Seminary had meant to them. We can not but feel that this is indeed our reward. If we can bring them to have a real experience of Jesus Christ and learn of Him, we shall not have worked in vain. These three happened to be the ones who spoke last night. I can point to many others whose growth shows itself in their every act."

Miss Ranney and Miss Phinney of the Burman Women's Bible School write:—"Last January we graduated a class of ten representing six races, many of whom are now in the work. This year we have enrolled our largest number, 29. Instead of Lahu we have Shan and Black Karen, two of the latter being the first of their race to come to Lower Burma for training. The entering class numbered fifteen, and includes all standards from home instruction only to Seventh Standard Anglo-Vernacular, but when it comes to Bible study there is often not so much difference as might be expected, a broader experience of life making up for less book knowledge. Another Seventh Anglo-Vernacular and an I. A. (failed) entered in October, when we do not care to receive new pupils, but there were special reasons for allowing these to come in for the rest of the year.

"We have had more sickness than usual; two of those from Shan land came full of malaria, and spent, one three weeks, and one seven weeks, in the Rangoon Hospital. We are very grateful for the good care given them, and they appreciate it also.

"We sometimes have young women of whom we are doubtful as to whether they are truly 'born-again' Christians or not. but this is not the case with the present second and third year classes. On being asked one day, 'What proofs can *you* give that you are born-again, each one was ready with some change she found in herself.' Another day when asked, 'How do *you* know the Bible is God's Word? Have you proved it? Is there any promise, for instance, that *you* have pleaded in prayer and found true?' Each of them was able to give such a promise as, Heb. 13:5, 11 Cor. 12:9, 1 Cor. 10:13, and others.

"After the October vacation the girls reported as their vacation activities, leading women's meetings, teaching in Sunday School, starting a Young People's C. E. Society, distributing leaflets, witnessing to Buddhist relatives and guests, telling Bible stories, teaching an hour every day in a lay school the Bible and Christian songs at the request of the Buddhist teacher.

"As the All Burma Non-Karen Woman's Missionary Society was started here, and has two of our graduates, class of 1900, for organizing secretaries, we were very glad to know that the second general meeting held in Bassein was very successful, a Constitution being adopted, and special work being taken up, one item being the support the coming year of one of our last year's graduates, a Lahu, who is taking a two year's course in the Child Welfare Hospital in Taunggyi, before going back to Kengtung. They also pay the rent and travelling expenses of the Secretaries."

Miss Peterson and Miss Alta Ragon of the Karen Women's Bible School write:—"By far the most thrilling event aside from things spiritual has been the completing of our Girls' Dormitory. It has been needed sorely and for so long a time we can hardly believe yet that our forty-eight girls are actually housed in a comfortable and decent building with electric lights, a hospital room, a bath room and other comforts.

"The group of shabby old buildings that had to be pulled down or shaken down to make way for the new house have all been gathered up again and made into homely but useful things such as a wood-shed, cook-house bath and wash house, drying room, and covered walk and other blessings for which we are very thankful. Let us once again thank every one in Burma or America who had a part in making all these improvements possible.

"Our next joyful accomplishment will be to get our evangelistic bands all organized and at work. This will not be anything new or original but we expect it to be soul-satisfying and we pray it may be far reaching in its effects, both upon our students and upon the non-Christian communities we hope to visit, both during school time and vacation."

II. Literature.

Literature is another source of inspiration for Soul Winners. Of those who are preparing literature to be printed we received reports from Mr. Harris and Dr. Hanson. Mr. Harris wrote:—"During the year I have continued to prepare the comments in Karen on the Sunday School lessons and have done considerable other literary work besides. Among other things I have prepared a tract on Seventh Day Adventism which seemed to be greatly needed and I hope will do good."

Dr. Hanson mentions his translation work as follows:—"The translation work is progressing. The fourth edition of the Kachin Hymn Book is under preparation, and we hope to see it printed within the next few months. The

New Dormitory of the Karen Women's Bible School, Rangoon.

translation of the Old Testament is now completed as far as the prophetic books." He also mentions the "Kachin News." "Our 'Kachin News' is a medium through which all are keeping in touch with one another, and it seems greatly appreciated. We have, I am pleased to say, the second largest subscription list of any paper of this kind connected with our Mission. We now print 625 copies a month."

Of course the greatest help to Christian literature in Burma is the Mission Press. Mr. Snyder writes as follows:—"Our list of religious and school publications is rather larger than usual this year, and embraces about sixty-five titles. In the list are included commentaries by Mr. Cochrane and Dr. Tilbe, a reprint of the Shan Bible, two editions of the Sunshine Hymn and Tune book in Sgaw Karen, reprint editions of both the Hymn and Tune book and the words only edition in Sgaw Karen, a Gospel of Mark in Lahu, and the usual run of tracts and Gospel portions. We are also at work on a series of school books in Sgaw Karen by Saw Po Lin Tay approved by the Government Text Book Committee Arithmetics and Georgraphies for the First and Second Standards have so far been issued. We are at present working on an edition of the Bible in Burmese for the British and Foreign Bible Society. This is being set in the new twelve point black face character."

III. Assemblies.

Another source of inspiration for soul winners which must not be forgotten is the all-Burma assemblies:—the Convention, the Burma Foreign Mission Society, and the Maymyo Assembly, the Northfield of Burma. There are also district Associations and district Workers' Classes.

The Convention was held in Bassein this year, in October, and was largely attended by all races. The reports of the workers were encouraging. For some years the debt of the Convention had been increasing. At one of the sessions rousing speeches were made in both Karen and Burmese in order to get pledges from the various districts sufficient to wipe out this debt. Several thousand rupees were subscribed at that meeting. Previous to the meeting of the Convention, the Burmese Conference, a subdivision of the Convention, took over the work in Myingyan for its own.

The Maymyo Assembly met in April this year. Young people from all over Burma who were interested in Christian Endeavour, Sunday School, and other forms of young people's work came for inspiration to carry back to their respective villages. Every place which sent representatives has been blessed by the increased religious life in its community.

Of course every district has its own Association for each race. We will give three examples to show the power of these annual meetings. Mr. Sutton writes of the Karen Association for Tavoy and Mergui as follows:—"There is a general interest in the affairs of the Kingdom in this field and at large in

Burma as manifested by the presence of eight hundred Christian Karens who attended the sessions of the Tavoy and Mergui Baptist Association which met in Tavoy last February. Some of our missionaries from without this field came to teach them and point out ways by which the Karens can help our Baptist enterprises and make their lives more effective and more serviceable. Rev. H. I. Marshall who had come to Tavoy with Mrs. Marshall and their son, Dan, appealed for funds to help in the cost of the erection of the memorial building in memory of the late Dr. D. A. W. Smith. Mrs. Gilmore met with some of the pupils in order to urge them to pursue a college course. Lack of money is not a sufficient excuse for a boy or a girl not to attend Judson College, for profitable employment can be secured for deserving students. Dr. Thomas accompanied by Mrs. Thomas urged the people to seek ceaselessly their non-Christian brothers. Rev. B. C. Case of the Pyinmana Agricultural School set forth the idea that the use of improved methods of agriculture is a practical way for industrious people to increase their incomes so that they would have more money with which to build churches, schools and homes."

Mr. Chaney tells us about the Maubin district Karen Association. "Our last Association was held in a little village six miles above Maubin and there were about six hundred in attendance. It will be remembered for its orderliness and the business like way in which it was conducted. Business was the order of the day sessions, but the evenings were given up to evangelistic services for the benefit of the large number of non-Christians from the vicinity, who came to listen. We had also our inspirational services for the Christians. One event which will stand out in memory was the ordination on the following day of one of our older men, a man of about sixty years, and the ordination of one of our younger men, an evangelist. Had you been there and listened to the drill through which these men were put by the delegates of the churches, you would have been reassured that the Karens were not going to have any but orthodox men ordained. The older man was called to his reward before the year was half over.

"One day of the Association is given to Home Missions. The two societies meet separately first and jointly later to hear the reports of the year. The General Society contributes about 1,300 rupees annually toward the support of the five evangelists whom they have called. This is supplemented by 800 rupees interest on a 10,000 rupee endowment which they raised. The Woman's Society raises in addition to the above about 500 rupees a year which goes to the aid of struggling jungle schools. Thus local funds to the amount of about 2,600 rupees are expended for this part of the work. I have funds in addition for two more evangelists and Mrs. Chaney has funds from America also for a Bible woman. The latter receives her regular and personal supervision of her work, and the former meet with me in conference once a month for fellowship, prayer and planning of the work together. I count this work with seven evangelists

the biggest piece of work I have to do and wish we had twenty instead of only seven. These monthly conference always last for one full day and often run far into the next. I would like to tell you how we have carefully planned this work so as to be able to make our time and effort count for the most possible, and how God has blessed this work abundantly, but that will have to wait to another time. At last Association there were reported 140 baptisms, the larger share of which were from non-Christian homes."

We may add Mr. Hanna's description of the Henzada Burmese Association, of which he says:—"The annual Association held last February at Sagagyi was, the people here say, one of the best ever known on the field. The meetings were distinguished for the number of baptisms. One woman who had held out against Christianity for years, and in fact had persecuted her husband for being a Christian, made the final decision, and with one of her children was baptized in the waters of the broad Irrawaddy. Others, too, were baptized in the same spot during these meetings. A young pongyi and an old hermit attended these meetings. The hermit went away without making any decision. The sight of his dark yellow robe attracted much attention and interest especially on the part of the non-Christian visitors at the meetings. The young pongyi made his decision during the Association. He shed his robe, became a man, and has since been baptized and admitted into the Henzada church."

Another example of a Burmese Association we find in Mr. McCurdy's report of the Aungbinle Association. "In December the Sagaing Church entertained the Aungbinle Association, made up of the Burmese churches of Upper Burma from Pyinmana to Bhamo. For the first time the groups in Katha and Tada U helped in the expenses. Every pice of the nearly one thousand rupees it took to meet the expenses was contributed by the Burmese Christians. They had been preparing for it for the year by pledging a half or a full month's salary, teachers, preachers and laymen thus contributing, and setting a standard of giving attained by but few Christian communities throughout the world. The Association is officered and the meetings carried on essentially altogether by the native Christians themselves, with the hearty co-operation but little direction of the missionaries. An important expression of the Burmese attitude against the closing of Myingyan, one of the stations within the Association, was forwarded to the Board of Managers in New York."

As to the Workers' classes, Dr. Thomas, our general evangelist, writes of holding little Maymyo Assemblies in different districts which he visited:—"Use of our class work in Maymyo was made subsequently in workers' classes in Shwegyin as well as among the Pwo Karens of Bassein and Maubin. Use was also made of this class work in connection with the Karen Women's Bible School and the Burman Theological Seminary during a lull in our regular work." Mr. Case writes of his Annual Workers' Institute. "Our Annual Workers' Institute was held September 16th through the 26th. About thirty attended, besides

the preachers, village teachers and lay Christians from Myingyan, Toungoo, Taunggyi and Thaton fields. During the morning sessions I taught a course on the Prophets of the Old Testament and in the afternoons various workers gave talks on "How to build up the Christian life of our converts. During this time we called a council and ordained Saya Nge, our general district evangelist whom I have known since we were school boys together at Myingyan and Saya San Po who has been our preacher at Yamethin for the past seven years."

Of pastors' classes which are really workers' classes, for others besides pastors come, Mr. Chaney writes as follows:—"Another line of work which has been stressed and blessed is the annual pastors' class. A Karen woman a few years ago gave us over 6,000 rupees with which to build a Guest House on our compound. During school it is used for school purposes, the upper part being the boys' hospital and the lower part being used for a class room. But during the two weeks of Bible class, the school clears out of it, and the whole building is used for the visiting pastors. We call them pastors, though the majority are laymen and laywomen who have come in to take advantage of the class. This last year there were enrolled during the total time 106, of whom about thirty were women. There were six sessions a day of forty-five minutes each. The average attendance at these classes was fifty-six and the regular attendance part of the time was in the seventies. The pastors' class offers a great opportunity to bring to our leaders inspiration, instruction and plans for larger constructive work."

Mr. Seagrave of the Rangoon Karen field writes of his pastors' classes. "The pastors' class was more largely attended than ever before. We studied the harmony of the Gospels covering the last week of the Lord's life. Sermons were preached daily by members of the class, followed by criticisms and sermon analysis. Various subjects of general interest to pastors were also discussed. In addition to the class for a month with our own pastors I assisted for two weeks at Tharrawaddy and am soon to meet the pastors of Nyaunglebin for two weeks of similar study." From Miss Peter of Nyaunglebin we hear, "Mr. Seagrave came from Rangoon and conducted our pastors' class in the study of Romans. The interest was great though the attendance was not as large as it might have been. We are hoping that later on pastors may get the habit of attending this class as a part of their regular work." Mr. Weeks of the Bwe Karen Mission in Toungoo leaves his field, with a last good word for his workers, as he says, "When I learned that we must sail, I sent out an invitation to the preachers to meet me for Bible study, at a time when they find it difficult to get away. I was gratified with the result. Of the thirty-five men enrolled, sixteen came early and stayed late. They were each given a copy of the Karen Commentary on the book we studied, Corinthians. At the close they said farewell in the most approved Karen fashion."

B. SOUL WINNING IN THE TOWN.

Since there are few large towns in Burma, churches separate from the schools, as we find them in America, are rare. Among the Karens, for instance, it is hard to tell whether they have a School Church or a Church School. Among the Burmans this is largely so, but we find a few cases where the town church and evangelism are separate from the school.

I. Town Church and Town Evangelism.

We have reports from three Baptist Churches in Burma, for English speaking people. Mr. Dyer reports for Immanuel Baptist Church in Rangoon:—"This has been our greatest year in evangelism! Although we have had slightly below our average number of baptisms, twenty-one, yet we have witnessed the largest number of conversions, not only in Burma at large, as a result of our Gospel teams, but right here in connection with our church work in Rangoon. There were forty decisions for Christ after our week's campaign at our Baptist English High School, twelve of whom have since been baptized. As a result of our week of special meetings the second week of January, six took a stand for Christ, our Lord Jesus. Our Chinese Branch of seventy-five members reports twenty-one baptisms and five lost by letter of dismissal, mostly to some churches in China. Everyone deeply regretted th departude of Chan Chock Fee after his long period of great success but all are glad to have the faithful service of the new pastor, Chan Chauk Nam." Of the Immanuel Gospel teams by which the church has reached out to the district, Mr. Dyer writes:—"One year ago in the middle of October 1923, our first Gospel team of eight, half of them being Anglo-Indians, sailed down the Irrawaddy for Danubyu and Zalun. Since then more than sixty, mostly college young people have participated. Our feeble faith which expected a few decisions was rewarded with seventy Buddhist boys and girls who publicly before their friends acknowledged Jesus as their Saviour and God. Since then in a dozen campaigns all over Burma more than 400, mostly Buddhist Burmans, have decided to follow the Lord Jesus. Many are asking, 'What are your methods?' In a word our method is to put on an all round programme, physical, mental, social and spiritual. It is a campaign of *friendship* which follows strictly the great fundamental principles of the New Testament. If this book is new to you, then our principles will seem *new!*" A detailed description of one campaign will be given later.

Mr. Evans of the English Baptist Church in Moulmein reports the following:—"A summary of our work for the past year is as follows:—Thirteen baptisms in the English work, fourteen baptisms amongst the lepers and fifteen amongst the Chinese. Beginning with November, we have taken charge of the Indian work in Moulmein. This consists of an Anglo-Vernacular School of 250 besides the evangelistic work."

From Mr. Cochrane of Maymyo we hear that they have been equipped with a new parsonage. There were about seventy baptisms in 1924. During the absence of Rev. and Mrs. Cochrane on furlough, the English work is carried on by Rev. Grigg of Sagaing, Rev. H. E. Hinton of Mandalay, and local laymen. Mrs. Mosier has been transferred from Henzeda to Maymyo, to have charge of the educational work.

We have two examples of Burman town churches—the Lanmadaw Church in Rangoon and the Burman Church in Maubin. Of the Lanmadaw Church Mr. Josif writes:—"The Lanmadaw Burman Church in Rangoon, is the most strategic Burman church in the land. It is located right in the heart of this great city, so much in need of the redeeming power of Christ's Gospel. The problems of this church from now on will not be very much unlike the problems of similarly situated churches in the large cities of America, and to my mind it will be necessary to adopt such methods and plans in the work here as have been found successful under similar circumstances in America. Thus far the church has served mostly in the capacity of a "residential church," though more and more it ceases to be such a church, as already practically all its members live at some distance from its location: physically it will be even farther removed from the location of its members as the city spreads out and pushes the residential quarters farther out. Hence the church must prepare to tackle the new situation with appropriate and effective means.

"The opportunities for institutional church work at Lanmadaw seem to me exceptionally good. Here we have the location in the heart of the city, particularly among classes of people to whom we can best minister through such an institution. We have a school that is growing both numerically and in its influence upon the life of the community. We have the organized church. Now if we can combine church and school in a united effort to serve this great community the results ought to prove far-reaching in their bearing on the work of Christ's Kingdom in this city.

"Hitherto the school and the church regarded each other as quite separate institutions; in fact there was a time when they were not on the most friendly relations to each other. Happily this has changed for the better. Thus far there has been little actual co-operation between the two institutions. There seems to have been no particular opportunity or plan for such co-operation. But there is at least a cordial spirit existing between them; there is a readiness to co-operate, if only a plan that will appeal will be presented. A plan for institutional work at this center ought to make use of the talents and means presented by the two institutions.

"With this purpose in view we are planning for a unit of buildings that shall adequately meet the needs of such institutional work at that place. We have made a tentative plan for a large unified building, containing within it two units; on one side there is the church unit, with an auditorium that will seat

New Parsonage, Maymyo.

about seven to eight hundred, a choir room, the pastor's study and two dressing rooms connected with the baptistry back of the pulpit, all these on the ground floor; above these are two flats, one on top of another, one of these can be occupied by the pastor and his family and the other by other Christian workers. Above the church auditorium we have arranged for a large hall which can be used by the church, especially the young people, for social occasions and programs. It can also be used by the school as a private study and examination hall;—connected with this hall—to the rear of it—is the library room which can be used by both church and school; back of the library room is a teachers' rest room; below this on the ground floor there is a similar room that can be used in that way, or as a consultation room and can be connected with the auditorium by folding doors. The church unit is connected with the school unit by a covered corridor, over the covered gate that leads into the court. On the school side there is provision for twenty class rooms, headmaster's office, superintendent's office, as well as a flat for the headmaster and his family. There is also provided in the building an office and consultation room for the lady missionaries who, as at present, will be associated with us in the work. The plan is drawn up in what is called 'collegiate style' and presents a beautiful appearance; a tower is provided at the entrance of the church, in which we hope some day a set of chimes will play. Thus far, all is but a dream spread out on paper, but we hope that in the not too distant future it will become a reality and give us the equipment that will enable us to do the work of Christ in this large city effectively."

Mr. Josif tells us also about the Maubin Burman Church as follows:—"The little Burman Church at Maubin is in great need of a new meeting house. The present house is nearly falling to pieces, and in fact, is quite unsafe in the rains, when the water is knee-deep under it. The church has recently made arrangements for the sale of this old house and is endeavouring hard to secure funds enough to build a new house on a new piece of property acquired for the purpose. The situation here emphasized our great need of some sort of a building fund out of which local churches could be helped by advances of funds which they then could pay back into the fund gradually after the buildings are completed. Because we have no such fund out of which to help this church at Maubin it looks as if they might have to go without a meeting house for a while, having disposed of their old house and not being able to put up the new one. The Maubin Church baptized about ten or twelve people during the year under review. The church is making progress under the leadership of Saya Kyaw Pe, its pastor."

Of the general evangelistic work in Tavoy, for the Burmans Mr. Streeter writes the following report:—"Christmas Work—Christmas week and its varied program has become a recognized institution in Tavoy. Children and adults of all races and tongues in Tavoy Town and District, as well as in Mergui Town

look forward to not only the joy of receiving some of the Christmas cheer, but realize the exceptional opportunity presented by the Burman Mission in reaching not only the hundreds of school children, but many more only touched by our weekly Bible Schools. To this end we received nearly Rs. 500/- from the residents of Tavoy, plus a like sum from America who have given each year with increasing liberality both in money and gifts to make our combined efforts a genuine success. One may appreciate what is meant by the fact that Christmas 1923 registered the disbursement of 3210 bags of sweets and popped rice, besides 4514 different gifts. The direct presentation of the Christmas story becomes a real evangelistc message of 'peace on Earth Good will to Men.' This year we shall have twelve trees in all, one more than last year.

Teachers in the Burmese Mission Bible schools in Tavoy.

Evangelistic Efforts—"In Burmese we have continued our seed-sowing through our four day schools, supplemented by the three Bible Schools conducted by the faithful teachers whose photograph is herein enclosed. Taking the place of Bible Women, they are able in this way to minister more effectively than two Bible Women could hope to do. Then, too, besides the 957 pupils in the Bible Schools, and the personal work with them, we have done quite a bit of street preaching only possible after the rainy season. Thursday nights throughout the year, with a few exceptions, special services in Burmese and Chinese have been held in the Chinese meeting place. With our full staff of workers in January we went to Mergui and were greatly encouraged with our street meetings for the Burmese, Chinese and Indians. At this time we were able to dispose of a goodly number of Scriptures. In Tavoy during February we were particularly fortunate after a lapse of 12 years, in having Dr. and Mrs. Thomas with us. They were untiring in their efforts with the children in the schools, the nightly street meetings, and the final meeting in the mission house when many of the leading Buddhists of Tavoy came by special invitation to listen to the Gospel message of 'U Thawma.'"

As to general evangelistic work in the town of Mandalay, Mr. Hinton contributes the following:— "Mr. Grigg in his spreading of Gospel tracts from house to house and his friendliness with the people has opened a friendly door

to me, nearly everywhere I have been. However, not having the time to do the kind of work that Mr. Grigg has done, and believing also that too much of that kind of work is more or less lost energy, I have been restricting myself to certain centers of work, rather than spreading myself and my preachers over the whole place. When it became quite certain that I should have to take over the evangelistic work on the transfer of Mr. Grigg, together with some of the teachers of the school, I began to work in a center near the Military Police Training Lines in the south part of town. There are several Christian Karens there and it is so far that they can not very well attend the Burmese services at the church. In that place we began holding Sunday afternoon meetings. The attendance has been very good throughout. A Sunday School for the children rather petered out for a time due to Buddhist opposition, but we are slowly picking up again and I hope to have a flourishing Sunday School there also in the near future. After the first of September when the whole work became mine, I began to lay plans for the spread of this kind of work throughout the city.

"My first work was to get a preacher for the city work. Mr. Grigg had had a man in this work, but he was called to the pastorate of the city church, and for about two months there was no evangelist in the city. I got hold of my present man, Mr. Charles Halliday, who is well known in Bassein and other places where he has worked, and has a good name in all these places. He is an Anglo-Indian, brought up as a Burman in the Anglo-Vernacular Schools. He talks Burmese like a Burman and understands the Burman as few non-Burmans do. He also knows English very well, so that I can talk to him in English or Burmese and I believe I can get better work done by being understood by my preacher. I am paying him Rs. 40/- a month from the Mission Appropriations, but in all I have to pay him Rs. 100/- part of it comes from voluntary subscriptions from the teachers, part from an organized Women's prayer circle here in Mandalay, and so far I have had to make up the balance myself.

"Having engaged this man for the city, I planned to open other preaching centres. We have another now a few blocks away from the one I mentioned above in the Military Police Lines. This latter meeting is in the home of a Christian, like the other, but the people who come are more largely non-Christian. When some of the young men who come sometimes were asked why they did not come every Sunday, they replied that they could only come on their Buddhist Sabbath, because the other days they had to attend their own day schools. They asked the preacher to come on their Sabbath and they said that they would surely come. I told the preacher we certainly must arrange to have our meeting in that quarter on the Buddhist Sabbath, no matter how irregular it might be. (You will understand that their Sabbath is determined by the phases of the moon, new moon, full moon and half way between.)

Besides this work, every Thursday Mr. Halliday and the preacher at the church, Saya Tike, go over to North Mandalay and hold meetings with Miss Reifsneider for the Burmese and Kachin Troops. From this work has come much of our best results. Lately I have baptized five Kachin soldiers, and a young Burman soldier is asking for baptism, while another family among the Kachins has driven out their 'Knats,' which is first step in an open confession of Christ."

We hear from Mr. Rogers the following experiment in methods, in Toungoo Burman work. "Friends in America provided money for the erection of a preaching chapel close to the street in the school compound and that has been erected and finishing touches are now being put on it. It will not be long till it will be ready for occupancy and the Fifth Standard of the school will occupy it. Then we hope to use it in the evening from time to time for preaching. It is built so that it can be thrown wide open to the street and thus the preacher can be easily heard. Reports come in of those who are interested and thinking of becoming Christians. The pastor reported that a Buddhist priest invited him to come to his kyaung and preach to the people. At least a half dozen seemed interested and said that if they were convinced that the Christian religion was right they were going to accept it."

Mr. Latta tells us of town work in Thonze, where the mission has lost two strong workers;—as he says, "But we have our losses too. The Old pastor, Saya Dwe, has been called home. He was a Prince in Israel, and we miss the benediction of his presence. Ma Thon, a vernacular teacher here when we came in 1905 was stricken with plague and survived only a few days. Her old blind mother, her sister-in-law and her niece were all laid to rest within a week. Ma Thon was one of our best evangelists and a fine teacher, and the loss to the mission is great." Of the work of the Bible women in town he writes that "Mrs. Latta looks after the work of the Bible women. They have Sunday Schools every day in the week till the "Wonthanu" Societies opposed them. The attendance is somewhat boycotted, and some of the houses cannot be secured now, but they have changed their work a bit and now do more personal work."

II. Soul Winning in the Town School.

Since the town schools are mostly Anglo-Vernacular, they draw pupils from their whole district as a rule. Most of them have boarding departments. This is a great advantage for the Christian influence over boarders is greater than that over day Scholars for they are always with us. The proportion of pupils of Christian parents is far greater in the Karen Schools than in the Burman Schools.

Judson College includes all races and has a large boarding department. Of the religious work there, Mr. Jury writes:—"The enrollment last year reached the unprecedented record of 262. This year it has reached 305 and might

A. B. M. "School of Light" for Chinese in Mandalay.

have been considerably higher could we have provided for a larger freshman class. As it is now each of our two intermediate classes approximate 125 and greatly tax accommodation. If the probable proporation of these intermediate students go up into the degree courses our attendance will be still further increased; but the limit for intermediate enrollment, with present staff and space, has been reached. Our hostels also have been uncomfortably full with 204 resident students, fifty-eight women (including six from University College) and 152 men. Of the total number 56% are Christians. Of those in residence the proportion is higher, being 68%. In the case of the women's hostels this includes some students of University College, mostly former students of ours, who are given residence here and are a valued contribution to the life of the hostels. This proportion of Christians ensures a genuine Christian center of influence in the student body.

"The definitely organized religious work of the college comprises Chapel Service held at 11:45 on Tuesday and Thursday; eight Bible classes meeting at this time on Monday, Wednesday and Friday; meetings of women students in Bible classes and of men students in Students' Christian Union before church service Sunday morning; regular church service Sunday morning, and Communion service, well attended, the first Sunday evening, every month; Christian Endeavour meeting Sunday afternoon; College prayer meeting Wednesday evening. This last mentioned meeting is a notable element in the life of the College. Its value and spirit may be indicated by a remark made after one meeting by Dr. Gilmore, pastor of the church, that such a meeting makes up for three months of grind."

Mr. Hattersley from Cushing High School, for all races, in Rangoon, tells us:—"Evangelistic meetings were held last November. Throughout the year the Bible teaching, chapel exercises, and Sunday services have been maintained at a high standard. As a result there were eighteen baptisms into membership with the College church and about ten of the boys were baptized in their home churches. The staff have supported Saw Si as the assistant missionary to Saya Mya Min in Inlay Lake."

In general Mr. Hinton writes from the Kelly High School in Mandalay:—"The religious life of the school has shown a marked improvement especially since the teachers have begun to get out and do a little evangelistic work in the town. The Christian Endeavour meetings are much better attended and more of the boys and teachers are taking part. The church prayer meeting held on Friday night is almost entirely supported by the Christian boys and teachers from Kelly High School. The old scheme put into operation last year of having only two chapel talks each week and three full time Bible periods has been kept up this year and we are more and more satisfied with the plan. The English services have been kept up this year, the second and fourth Sundays each month. Now that Mr. Grigg has gone to Sagaing, I shall have to carry

on alone, and now that Mr. Cochrane is going home, I shall have to go to Maymyo once a month as well. The Sunday evenings when we did not have English service we have had a service for the school boys in Burmese. We have been calling it the Associate Christian Endeavour. Recently the headmaster, Saya Po Min, felt that the boys were too free Sunday afternoons, so he has drawn up a series of talks or lectures to be given on Sunday afternoons from now until the close of school, to interest the boys and try to keep them on the compound. At one of these Associate meetings lately thirty-three boys expressed a desire to know more about Christ. Among the thirty-three there were seventeen who seemed to know what they were doing and they have now been put in a special enquirers' class under Mr. Halliday, the evangelist, and we are praying for some definite results there. All the boarder boys also attend the Sunday School on Sunday morning and the Burmese service."

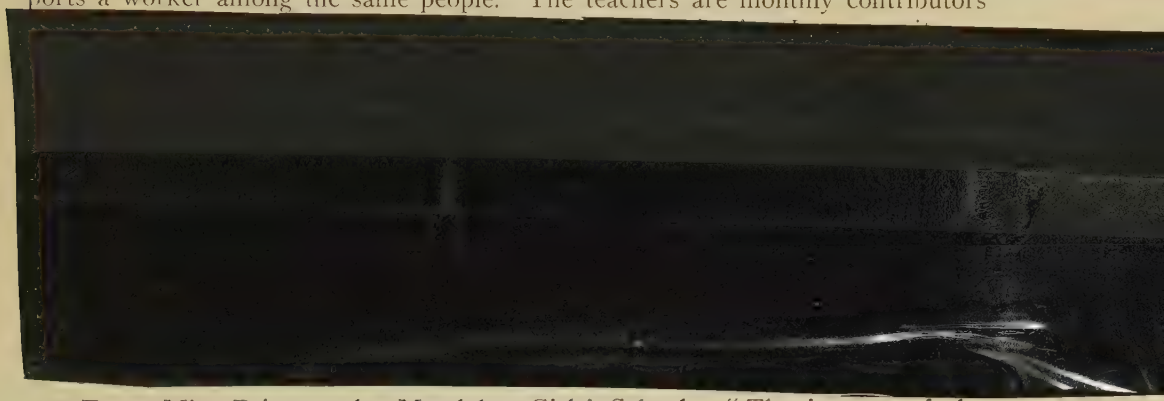
In particular Mr. Hinton describes the celebration attendant on changing the name of the school, as given below:—

"In bringing to your attention the Kelly High School, of Mandalay, I at once bring to your mind the fact of the change of name from The American Baptist Mission Boys' High School. This very important event took place on the 10th of August, 1924. On the Saturday previous we had a gala day on which the boys and teachers of the school had some contests in athletics and entertained the friends of the school to the number of 600 with Burmese songs composed by members of the school and sung to the accompaniment of their own Burmese instruments of music. On Sunday morning there was a memorial service in honour of Dr. Kelly in the Judson Memorial Church in Burmese, conducted by preachers who knew Dr. Kelly when he was here in Mandalay. In the evening Dr. Thomas, our Burma evangelist, gave a fine address in honour of Dr. Kelly and what he had done for Christ in Mandalay. On Monday we had the unveiling and presentation of the tablet made of brass and given by Ko Moung Yi, former principal of the school just before my arrival in the country. He was also formerly a pupil and then a preacher under Dr. Kelly. Some missionary friends gave subscriptions and I had an enlarged picture of Dr. Kelly hung in the chapel hall where all the boys assembling from day to day must see it. Miss Parrott read a history of the school and the contribution that the school has made to the Burman community. The school boys are still singing some of the songs they wrote themselves and also the little song that I wrote to the tune, 'Has Anyone Here Seen Kelly.'

"It's a jolly little school is Kelly
K——E——Double L——Y
We keep the golden rule at Kelly
Cheer for Kelly High
Oh we work while working, play at play,
Do some good turn every day,

Its a jolly little school is Kelly,
Kelly High School, Mandalay."

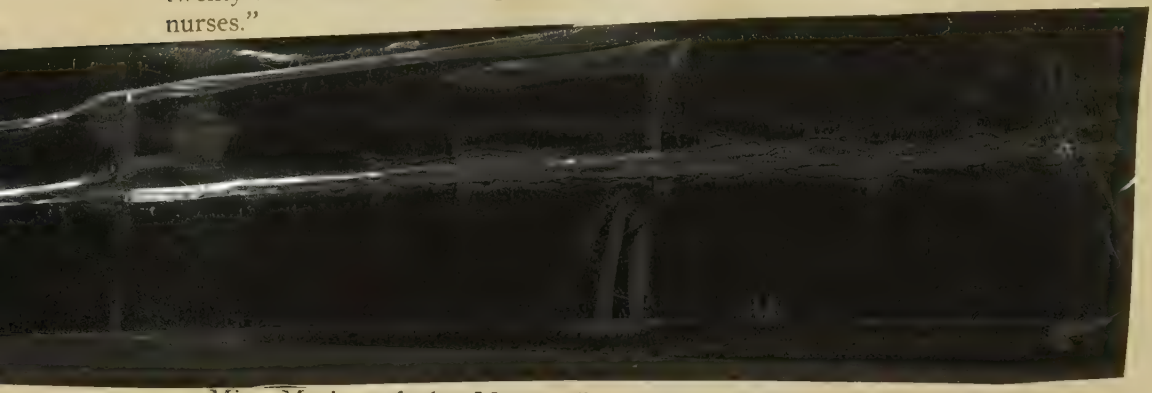
Among the Girls' Schools, the religious life is keen as seen in the following extracts from letters:—Miss Prince of the English Girls' High School, Moulmein writes:—"The Christian activities of the school are varied. Some of the Primary and most of the Middle and High School pupils are members of the church. There is a wholesome interest and activity in all departments of the work. The girls form the church choir. Most of the teachers and some of the senior girls teach in the Sunday School, and our school prayer meetings are conducted almost entirely by the girls. The older girls have meetings with the little folks Sundays and collections are taken for work among the Lahus. The others are linked up with the Woman's Auxiliary of the church which supports a worker among the same people. The teachers are monthly contributors



From Miss Price at the Mandalay Girls' School:—"The interest of the Christian teachers and girls has not been lacking in the religious work. There were three baptisms among the pupils, and one former pupil, before we closed last March, and there are several awaiting baptism now, and the number would be larger, if some of the girls could only get permission from their parents. In speaking of becoming Christians, one girl said not long ago, she wished she 'could try it,' but when her brother became a Christian, his parents would not receive him, and she is sure it would mean the same for her, if she did try it. One pupil who is asking for baptism now is a widow who came last year for the first time, asking that she might stay at school and learn to read. She has two sisters who are Christian teachers and two children, both of whom were further in school than she, but she kept on faithfully with the little First Standard kiddies, and this year is struggling with English reading. She has heard and read enough of the Bible to want to follow its teachings, and we hope she may be baptized this year. The Christian girls meet with the teachers once a week for a prayer service of their own, and on Sunday evenings there

are three Christian Endeavour meetings, which the girls themselves have charge of.

"Some of the figures that were read at the laying of the corner stone of Atlandis Hall, our new Jubilee building, in connection with the history of the school, might be of interest, as showing something of the influence of the school since its establishment, thirty seven years ago. The number of pupils who have been admitted from July, 1887 to August, 1924 was 1458. The number of baptisms recorded from the school has been 196. The number of Christian pupils who have become teachers is sixty-nine; who have become nurses is seventeen; who have been the wives of Christian teachers, myooks, preachers, etc., twenty-five; who have become Bible women twelve; so the total number in Christian service, as far as records can be obtained, is 123. Besides this, twenty-three non-Christian pupils have become teachers, and four have become nurses."



Miss Mosier of the Morton Lane Girls' School gives us the following example of religious work in the school. "To-day was review Sunday and I think you will be somewhat interested to hear what we did this time. We have had review lessons in different ways. I wanted the girls to have a very thorough review this time as the lessons were the first three months in the course on the Life of Christ. Golden texts have been especially valuable ones during these three months.

"Before the teachers' meeting on last Thursday (my very important task and privilege every week) I had done a lot of reading in preparation. The 'Sunday School Times' and other papers come too late for the lesson day, but are very useful to me later. I took pieces of foolscap (which had been used on one side for examinations!) and jotted down practical points of application for each lesson, on another paper I wrote 'Portraits of Christ as seen in lessons 1-12.' and an adjective and a noun, such as 'Sweet Baby,' 'Model Boy,' 'Anointed Son of God,' 'Victorious Lord,' 'Attractive Teacher,' 'Helpful Guest.' One teacher drew out these points on Thursday night, and another

did the same using the blackboard in Sunday School to-day. Then with a map on the blackboard drawn as she talked she showed the geographical location of the lessons. The superintendent in announcing a hymn asked the girls with what lesson it had a connection. The 'Telegram Review' consisted of twelve telegrams which I had written on twelve real telegraph blanks. These were read by twelve different girls, and then interpreted and explained in Burmese by three good teachers who had my notes ahead of time. These telegrams covered the leading points of the lessons, such as: 'Nazareth people blindly rejected their Saviour. Are you doing so?' 'If you have seen Christ, call others to come and see Him,' 'No room in the inn then, Have you room for Jesus now?'

"At morning and evening worship on Friday and Saturday this week, the girls were drilled on the Golden Texts. To-night at C. E. meeting they will have a 'Box Review' for which there was no time this morning at Sunday School. Kindergarten gift boxes numbered 1-12 are on the platform table and the girls will try to say the Golden Text which belongs with each lesson, as a box is raised. I think that the teachers and the girls have rather a good connected view of the lessons. Pray for decisions among the non-Christians."

In schools which are largely Burmese we have the following examples of soul winning. Miss Tufts of the Burmese School in Bassein says:—"We were very fortunate to have Saya Ba Han and Saya San Tu with us in September for a few days, and they greatly deepened the interest and real thoughtfulness along religious lines. A prayer meeting for day girls, attended by a large majority of the girls at noon, at real inconvenience to themselves, a group meeting weekly for serious thought and study preparatory to baptism, among Sixth and Seventh Standard boys, a Sunday School class of boys from the Government High School in town, who have left this school during the last two or three years, Buddhist boys, but really interested, are among the efforts that we are making to reach our boys and girls outside of the regular Sunday School, C. E. etc."

Entrance to the Pagoda at Pegu, Miss Parish, Mr. Parish and Mr. Hattersley in the foreground.

Miss Parish writes of her schools in Pegu:—"We have an enrollment in the girls' School of about seventy-five pupils and in the boys of about 110. Early in the year we had two baptisms from the girls' school (one into the Pegu Church,

and one into the Karen Church at Pia Thonzu), and one boy from the boys' school. Recently one other who was in our boys' Seventh Standard last year, and for whose salvation we worked has been baptized into the Pia Thonzu Church. He is not in school this year. We are planning a campaign when Dr. Van Horn and his evangelistic band expect to be with us. We are hoping and praying that their coming may be a blessing to our boys and girls, and to the older ones as well. Our three Sunday Schools conducted by our teachers, are going on well. One of these is the home school for the church members and boarders; the other two are almost purely for non-Christians. We have a very much alive Christian Endeavour, in which our boarding teachers are doing excellent work at training the boys and girls This work I count as one of the most important we have. The teachers and pupils of both our schools are working well together in this and in the Sunday School and choir. For the first time in our history, we have a school visitor whose chief work is to visit the homes of our pupils in both schools, to win them for Christ. This splendid worker was a teacher in our boys' school last year, but, having only an E. T. Certificate, had to give place to another teacher this year. But her excellent work as an evangelistic force in our community, made me unwilling to part with her. She has already proved the wisdom of taking her on in the new capacity. One interesting thing about it, is that she is a Karen working for Burmans, and well respected by them as well as by the Karens. Our teaching staff is made up of Burman, Anglo-Indian, Karen, Talaing, Tamil and yours truly, who is an American, all Christians."

There are a few Anglo-Vernacular Schools with a strong religious influence, which are not supervised by a resident missionary, but by periodic visits. One of these is Lanmadaw School, in the heart of Rangoon, whose efficiency as a center of soul winning may be judged from Mr. Josif's report of it. He says, "Religiously, this school has for some time attracted a great deal of interest, whenever the story of its Sunday School has been known. Less than ten per cent of the pupils in this school come from Christian homes, nevertheless, we have the best Sunday School in Burma, judged by at least two standards, the proportion of children attending Sunday School to the number of day school, and by the interest shown by the children in Sunday School. As to the first point, the average attendance at Sunday School equals if it does not surpass, the average daily attendance in the day school. Not infrequently we have more children in the Sunday School than in the day school; a few weeks ago, for example, we had 338 in the Sunday School, whereas the daily attendance is under 300. As to the interest any visitor could see at a glance that it is very keen. There is no compulsion of any kind for the children to attend Sunday School; there are no special awards offered them. What is more *all pupils are day scholars not boarders,* and hence we do not have as close a hold on them as is possible with boarders. But they come to Sunday

School nevertheless. This keen interest is further shown by the fact that children bring with them many visitors, their younger brothers and sisters and friends. Occasionally you see an older boy or girl leading one child by the hand, at the same time carrying one on the hip Burmese fashion and perhaps one or two trailing behind all coming to Sunday School. Too much can not be said for the fine religious influence of Saya Tha Yin with these children; it is largely due to him that such interest has been built up.

"Last year we held a series of meetings with special religious instruction and evangelistic emphasis. The interest shown by the children was very keen

Staff of the A. B. M. Zigon Burmese School.

and practically the whole school expressed the desire to become more intimately acquainted with Jesus and promised to follow His light and leadership. We have kept this promise vividly before them during the year and we have no doubt that in due time we shall be privileged to lead many of these children into the full light and life of Christ. Special attention was given to the children from Christian homes; some of these were baptized into Lanmadaw Church during the year. At this time we are holding another series of meetings and we know that the keen interest shown by the children will bear its rich fruitage in due time."

Of the Pyapon Anglo-Vernacular Mr. Josif writes:—"We have on this school compound 285 pupils and students. The moral and religious atmosphere of the school is good. In addition to our regular Bible classes and services

we held special meetings in the school for one week at the beginning of the year. We had the special help of Dr. Thomas and Saya Aung Ba for this work. As a result of these services fourteen children decided to accept Christ as their Saviour and Leader and received baptism from the pastor of the church. A similar special evangelistic effort is planned for the near future."

New School Building and Burmese School at Zigon.

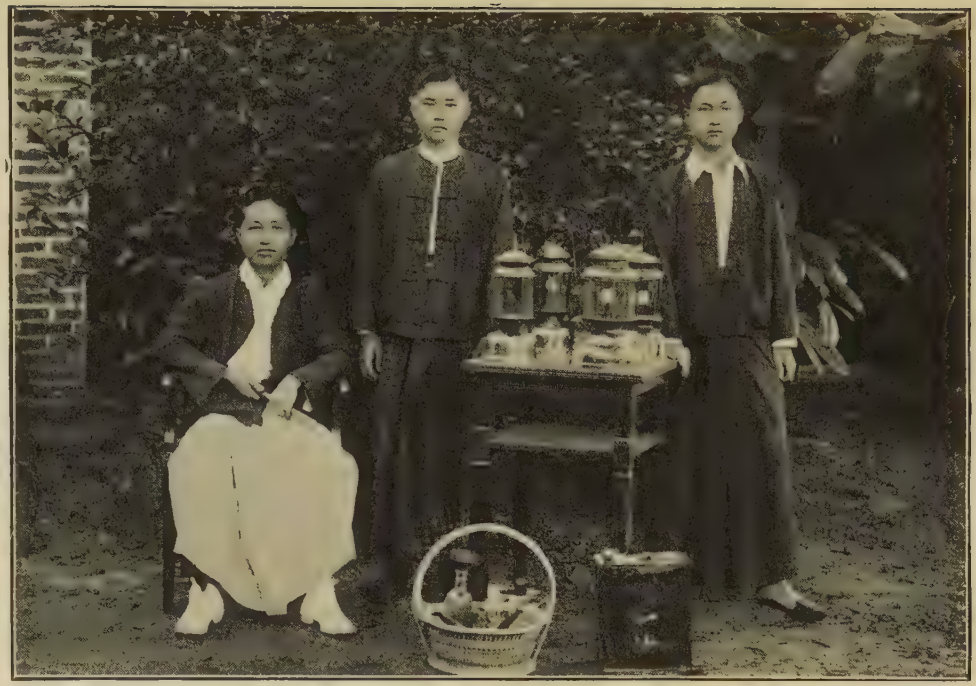
Mr. Latta similarly supervises Zigon and Okkan with frequent visits. He reports of them that the religious atmosphere is good. The Bible has been taught regularly and evangelistic campaigns have been remarkably successful.

Soul winning in the Tharrawaddy Karen High School is among both Burmans and Karens. Miss Johnson writes of the work there:—"During the past year we have had three special evangelistic campaigns. The first one was held during the third week of last July. Dr. Thomas assisted us. At nine o'clock he gave special talks to the little children. He spoke daily to all the upper classes in Burmese at the Bible hour, and in Karen in the evening. Personal conferences were held with many of the pupils by us all. Towards the close of the meetings cards containing the following three statements were prepared:

1. I love Jesus and want to be baptized.
2. I love Jesus.
3. I want to know more about Jesus.

"The second statement was included for the sake of the children who wanted to take a definite stand, but who could not get the permission of their parents to be baptized. Before the meetings closed twenty-nine signed the first statement; eleven the second and four the third. Those who had signed the first statement were sent daily during the Bible hour to the home of Thra Po Kaing, our town pastor, for special instruction before coming before the church. During the three weeks before their baptism, they persuaded eleven others to join their ranks. Therefore, there were forty who applied for baptism. Only thirty-three were baptized in August, because the parents of five thought they were too young, and the other two were sick.

"For those who signed statements 2 and 3 we organized an inquirers' class. This class has met at our home every Wednesday evening at the time



The lamp boys, and their teacher, (sitting,) at Tharrawaddy. The boys from a heathen Karen village became Christians and were baptized this year.

of the regular mid-week prayer meeting. We asked two High School boys, one boy from the Middle School and one from the Primary department to assist us with these meetings. These four boys are all strong Christians. By assigning passages of Scripture or some special topic, not only the helpers, but also these non-Christian boys after a short time, took a keen interest in the meetings, and began to take part with enthusiasm. The members of this class gradually brought other boys. It was understood that no one would be allowed to join this class who was unwilling to sign either statement two or three on that card. The signing of the card also meant that at the next campaign he would neither be ashamed nor afraid to stand up before the whole school when an opportunity was given to do so. Before our next campaign in November the number of Karen inquirers had increased to twenty-two.

"There has been an increasing interest among the Burmans of the school this year in Christianity. When Dr. Thomas was here a number came up for personal conferences. Last rains we started an inquirers' class for those of the High School Burmans who were most interested.

"From November 16th to 23rd inclusive we had a second evangelistic campaign. Thra Po Doke, a Karen pastor, from Toungoo, and Saya Aung Ba, a Burman evangelist from Maubin were the special preachers. Since one-third of our pupils are Burmans, a Burman as well as a Karen worker was needed At the close of these meetings seven requested baptism, forty (twenty-seven Karens and thirteen Burmans) signed the statement, 'I love Jesus.' These forty are nearly all children of Buddhist parents. They would be baptized if they could get permission from their mothers and fathers. Ten (eight Karens and two Burmans) signed the third statement.

"For many years none of the Burmans and none of the older Karens of Buddhist families had taken a good stand for Christ. Therefore we had been trying for some time to get Mr. Dyer with his team of college students and teachers to come up to see what God could do through them. They arrived on November 28th, accompanied by many members of the Judson College Glee Club, who gave an excellent concert that night to 500 school children and another hundred of the Burman and Karen officials and elders of the town. The tie score in the basket ball game which was played almost immediately after the arrival of the team had created an excellent feeling of comradeship between the school boys and the team. For this special occasion we had school on Saturday and gave the pupils a holiday on the following Monday. The programme on Saturday morning consisted of a short general assembly meeting, two Bible classes and two testimony meetings. Mr. Dyer taught the teachers' Bible class. The members of the team taught the Bible classes for the various standards. The subject of the Bible lessons that morning was the sinfulness of sin. In the afternoon there was one Bible class and one testimony meeting. The subject of the Bible lesson was salvation. At three-thirty the team played games with

the boys. These were followed by a foot-ball game which was won by the school. On Saturday evening there was a sacred concert followed by a sermon, 'The Meaning of the Cross in the Light of Jean Valjean' given by Saya Banerjee of Cushing High School. On Sunday morning instead of the usual Sunday School classes the Bible classes were taught by the members of the team as on Saturday. The subject was 'The Living Christ' (Luke 24). After Mr. Dyer's sermon on 'Full Surrender and Victory by following the Will of God' there was a testimony meeting. Every one listened most attentively as the members of the team told how they had been led to Christ, and about the temptations and the opposition which many of them had had to meet. At the close of this session all who were interested were asked to remain. This was a most stirring after-meeting. As a result of this campaign nine more Karens, seven of whom come from Buddhist homes, and are pupils of the Middle and High School departments decided to ask for baptism; nine more signed the statement, 'I love Jesus' and two more Burmans signed the third statement, and one Burman asked for baptism. On Sunday afternoon, five of these older boys from Buddhist homes told how and why they had decided to follow Christ.

"On the following Sunday six out of these older boys from Buddhist homes were baptized. The seventh boy told the church that he also believed, but because of the strong opposition at home, he could not ask for baptism. One Tenth Standard boy determined in spite of home opposition to be baptized. He said, 'If I am driven from home I can earn my own living. I do not think it is right for me to put off baptism.' Christ is very real to boys who are willing to give up their homes to follow Him. The Sunday before Christmas seven of the younger children were baptized. We thank God for the forty-six pupils of this school who have made a full surrender, for the thirty-one Karens and twenty-one Burmans who have publicly said that they love Jesus, and for the eight Karens and five Burmans who have publicly said that they want to know more about Jesus. We continue to have a special meeting for the older Burmans who want to know more. An inquirer's class has also been organized for the younger Burmans who took a definite stand. This is led by Thramu Sein Ma. Our Karen inquirers' class continues to meet."

Of the schools which are mostly Karen, we have the following reports:— Miss Peter of Nyaunglebin writes, "Our school is larger this year than last year, and every one seems to attend to the business of studying and so we are hoping for good results. From the beginning of the school year we planned in the daily Bible lessons, and in the Sunday School to lead up to the time when the pupils would be asked to make their decision for Christ. The first part of September we had a week of meetings, assisted by a teacher from Shwegyin, and God blessed the work done almost beyond our hopes. Thirty-nine were baptized as a result of these meetings and there are several more who will be baptized soon. Besides this there are several who are hindered by

Two sons, thirteen grandchildren and one great-grandchild of Tahree, the first convert in Shwegyin.

their parents, and we have tried to strengthen the new life begun in them, so that later on when they are free, they will still wish to become followers of Christ."

Dr. Thomas writes of his evangelistic meetings in the Shwegyin Karen School:—"The workers class in Shwegyin included the staff and older classes in the town school. They also heartily co-operated with Thra Benjamin and ourselves in a school campaign which produced the following tangible results. All of the 174 pupils on the roll (barring the infant standard) signed one or the other of the following declarations:—

1. I am trusting in Christ and have publicly confessed Him, but desire to love Him more and serve Him better.

2. I am trusting in Christ and desire to follow Him by baptism.

3. I am trusting in Christ and desire to follow Him as the way may be open for me to do so.

4. That I may believe in Christ, I desire to know Him better than at present."

Miss Ragon of the same school adds the following:—"One Seventh Standard lad from a heathen locality was baptized early in the year and when he returned to his mountain home for the October vacation his parents were so angry that they refused to help him any more, and said he must remain at home and work in the paddy fields. We promptly sent a messenger for him and have given him work so he can make his way. Our teachers are very keen in looking after such cases."

In Toungoo there are two Karen schools for different branches of the race. Mr. Harris of the Paku Karen School reports:—"As a result of the evangelistic campaign in the school, one hundred and fifteen of the pupils expressed a desire to become Christians."

III. The Towns School Winning Souls in the Town.

So that those who have become alive in Christ in the school, may have an outlet for their spiritual energy, as well as that the town may be helped by the school, some schools go out into the town for special work for the unconverted. It is as a rule Burmese schools which have this kind of work, for most of the unconverted Karens live in the jungle. We find examples of such work in the report of Mr. Jury, for Judson College. He writes:—"The religious activities of the students extend beyond the student body. Sunday School work is carried on by them in outlying parts of the city. Evangelistic work by student bands, organized under the leadership of Mr. Dyer, Dr. Van Horn and Mr. Johnson Kangyi is proving a success and an inspiration. The results in declarations of faith in Christ have been very encouraging. We hope that this work will help to make the college what it is desired that it should be, a place of training for consecrated Christian leadership."

Mr. Hinton of Kelly High School writes:—"We need to give our teachers a chance to see what they can do and also give them a taste of the joy of preaching to others."

Mr. Case of Pyinmana tells of the outside work of the Town High School: "The teachers of the school have conducted four Sunday Schools in the town and a Christian Endeavour Society has been conducted on Friday evenings. The members have regularly visited the local hospital on Sundays." The pupils of the Girls' Schools at Kemmendine, Sagaing and Mandalay conduct Sunday Schools in their respective towns.

IV. The Town School Winning Souls in the Jungle.

Some of the Burman and Karen Schools carry their message to the jungle villages from which many of their unconverted classmates come. We find examples of this in Burman Schools in all parts of Burma. Mr. Case writes of the reaching out of the Agricultural School:—"A strong Christian Endeavour Society was started this year, and the members have gone out on Sundays to hold meetings in surrounding villages."

Miss Tufts of the Burman School in Bassein gives us the following:—"We are invited constantly to come and preach and teach in places outside the town. It was this need that led me to organize the school evangelistic bands, but that bread on the waters comes back a hundred fold in the increased interest in the school. We have made two trips now, and the teachers have done splendid work, so I think we can carry on successfully. We try to visit villages from which our own boys and girls come, and we always get a welcome and real cordiality, no matter how deeply wedded the villagers are to their Buddhist faith."

Miss Parish also realizing the need of giving the pupils practice in soul winning, writes:—"Our school evangelist objectives beyond our own pupils are the village of Kali, three miles away; and the neighbourhood in Pegu in which is the home of one of our Boys' School teachers."

Mr. Hinton finds that this method of work benefits both school and jungle. "Although the coming of the Conference and Convention in this last month took me away from the field for about three weeks, and although the school takes up a great deal of my time I have managed to get out with some of my teachers and preachers to the outlying villages for four all day trips, while several trips have been made to nearer centers. One feature of this has been the number of teachers who are now interested in the work who could not be induced to go at all two or three months ago. At least seven different teachers have been out on these trips and I am sure that if the combined work of school and evangelistic work could be kept closely united we would get better response by way of evangelistic work from our school teachers. I have found also that the teachers who have been out, are more content with their work and doing better work in the class room and in the work of evangelism in the school."

Of Karen jungle work as an objective for the town school, Mr. Sutton writes:—"The pupils spread the Christmas spirit and cheer by visiting a nearby Karen village, composed mostly of non-Christians, and gave all of the villagers a small gift and some candy." Miss Ragon also uses the Christmas time for an opportunity for the town school to help the jungle. "The excellent evangelistic spirit which pervades our school, is greatly strengthened by the habit of accepting an invitation from a heathen village to visit them for two or three days, giving them a Christmas tree and plenty of preaching. That 'plenty' means hour after hour, preachers, teachers and pupils taking turns, eagerly watching for a chance. On the way home one teacher expressed dissatisfaction, saying he hoped he would be given more opportunity to preach next time, as he had had only two chances. The villagers sit and listen just as long as we will preach, then ask groups to come and sing in their houses." The Christian Endeavour Society of the Tharrawaddy Town School frequently sends out groups of its members to nearby heathen villages for a week-end campaign. Last hot season the older boys and one of the girls spent over half their vacation in heathen villages teaching the children and preaching to the people.

Of the influence of the school on pupils who return to their non-Christian homes in the jungle, Mr. Conrad gives us the following example:—"I sometimes doubt if we know the value of our schools to the Mission. Boys and girls come here and study for years, go back to their homes and we lose sight of them. However I am convinced that they can never get away from the teaching they get while here. Just recently I met in the jungle one of the Buddhist boys who failed last year in the Seventh Standard. In my conversation with him, I asked him, 'What do you think of Jesus Christ?' His answer was that he did believe in Jesus Christ and that Jesus was the Saviour of the world. This boy will return next year and I am quite sure that he will be baptized. We find them all through the jungle and they are the foundation stones upon which we build our work."

C. SOUL WINNING AMONG THE VILLAGES.

As an introduction to this subject I will quote Dr. Thomas' report about his work among both Karens and Burmans. "Several trips have been made by us with the missionaries in charge, to villages in the Rangoon and Thonze Burman Mission fields, accompanied by baptisms in Shwe Pyi village in the former field. Similar trips, also accompanied by baptisms in nearly every instance have been made in and around Karen villages connected with the Rangoon, Bassein and Tharrawaddy Districts. Special mention should be made of a notable ingathering at Kanthaya Village in the Tharrawaddy District, where 24 relatives of Thra San Baw, M. L. C., were baptized by Rev. H. I. Marshall, of the Insein Theological Seminary, on the 28th of December, 1923. It will thus be seen that our most promising work is among Burmese as well as Karen villagers scattered all over the province, which can best be reached all through

the year through by our indigenous Christians who are still consciously in need of our leadership and inspiration."

I. Among the Burman Villagers.

We have the following summaries of work in different parts of Burma. Concerning the jungle around Zigon, Mr. Latta reports the following:—"Zigon has had a better year than last year and that was a banner year. The two ordained pastors of Gyobingauk and Zigon Churches visit the groups in the jungle at regular times and the work throughout the district has taken on a permanency that scattered groups often lack. Many new families have been won from Buddhism, and our own Christian families have been conserved. One chapel was built and another is contemplated for this year. Work in a new centre has been opened." As to the Thonze field, Mr. Latta says:—"Baptisms have been more than usual. Seed-sowing has been more extensively done. Interest has been greater. We have won more Buddhist families than usual. We have opened work by baptisms in four new villages during the year. More money for evangelism has been raised on the field. There has been unusual persecution, one ending in murder, but it has all amounted to the development of unusual faith." Mr. Hanna of Henzada tells us that "the preachers report a great willingness to hear, and much friendliness among the people of villages where they go to preach. The preachers are always cordially welcomed, and in many cases urged to visit some place and give their message. The Nationalist movement does not seem to hinder our work, or cause opposition to the Gospel. I myself have experienced this friendliness when visiting outstations, and find the people, including pongyis, always ready to converse on Christianity."

We have two examples of good work done by Burmese evangelists working independently and with good initiative. Of Saya Thet Hnan and others, Miss Parish writes:—"During his six months out, Saya Thet Hnan spent his time in a part of the field which has not heretofore been much developed. Here sixty-seven Burman Buddhist villages furnished him with plenty to do. Christian Karen Villages near were very friendly and helped much. He feels that we will soon see good results from this work. Sayas Sin and Albert on the north end of the field, have had eight baptisms recently. As neither of them is ordained, Mr. Rogers' evangelist does this work for them."

Of Saya Aung Ba in the Pyapon field, Mr. Josif writes:—"The total number of baptisms in the Pyapon field reached about thirty during this year. Saya Aung Ba, as well as the two pastors, have travelled a great deal during the year and have reported everywhere a keen interest in the gospel and hearts open for its preaching. Upon my recommendation Saya Aung Ba has been asked by the Reference Committee to take charge of the evangelistic work during my absence on furlough. He is a man of unusually fine Christian spirit and power to do the work he loves so well and do it wisely."

Of work among the Burmans in the Bhamo district Mr. Smith writes:— "Two specifics were received at the beginning of the year for the salary of two preachers—sent by Dr. Harper. One of the preachers has been secured and has been working in one of the outlying villages for several months. The second we hope to secure from this year's class at the Seminary. The colporteur receives a good hearing in most places which he visits, and it is too bad that it can not be followed up by more systematic preaching, and visits from the missionary."

We have more detailed reports from some of the fields illustrated with stories of particular experiences as follows:— From Mr. Josif, concerning the Rangoon Burman field, "Miss Phillips, Miss Teele and I accompanied by the preachers and Bible women toured the district considerably during the last cold season, and met everywhere with willingness on the part of the people to listen to the preaching of the Gospel. Generally we made our headquarters in a village where we have a church or a few Christians and then worked out from there to the neighbouring villages.

"One of the village centers is Kaw-hmu-Kyaung Village down in the delta of the Irrawaddy. It is situated about two miles from the main road, right in the midst of a bamboo grove with its graceful arches and cool shade. Here we have a church which meets for worship in the little meeting house on the top of the hill. We had a warm reception from the Christians there and found a number of others who seemed ready to embrace the gospel. Notably there was U Shwe Aung, who for fourteen years had been hearing the Gospel's call but who up to this time still held back. There was Ko Law also long convinced that there was something better in store for him if he only decided to follow Christ, but he, too, had succeeded in staying outside the fold thus long. But after a few days of preaching and praying both of these strong men stepped out into the open for Christ, and with them came seven others, among these the daughters of U Shwe Aung, so that his own household has now decided to serve God, his wife having made the decision a few months earlier. The following Sunday it was a happy crowd that wound its way down the hill to the water tank for the baptismal service and then up the hill again to the little church where we united our hearts in fellowship and the partaking of the Lord's Supper. During the year a few more were baptized at this place, and just a week ago we returned from another long stay at that village, where six more have confessed their readiness to follow Christ and have received baptism. In all, nineteen have been baptized during the year, uniting with the village church.

"At Shwe-pyi, another village where we have a little church, the work has taken on a new hold during the year. We baptized a number of people. There was no meeting house at that place and the disciples felt the need of one. The Sunday we were there we opened a subscription list which netted good results, looking forward to a church building. Also there was no school in the village

and the Christian families felt that there should be a Christian school where they can send their children. So it was decided that when the new meeting house was erected, it should serve the double purpose of church and school. Just a few weeks later the leading member of the church, Ma Shwe Ohn, who headed the subscription list with Rs. 100, went to her heavenly home, but not before she remembered in her will the little church and its needs. She left a piece of property in the village and the house she lived in for the church. With the money already collected and with a little extra help which the church will refund before long, we could go to work at once, to build the new church-school building on the new site, using as much of the material from the old house as possible. Now the church has a place to come together for fellowship, and the children of the village are receiving instruction from a Christian teacher who also acts as preacher to the people."

Mr. Roach gives interesting experiences from the Prome district:—"Our touring for the past year has included visits at Thayetmyo and Paungde for somewhat extended periods of work, also trips on the Padoung side, three hours by steamer from Prome to Pouk-koung and vicinity, twenty-five miles east, and to the country northeast of Prome and numerous visits to villages on the main roads, easily reached by car from Prome and Paungde. Much time has also been given to work in Prome town. We have found much to encourage us. People apparently are very friendly everywhere we have been, and ready to hear. As an instance in point, we reached a village at the time when the headman was giving a feast. I fear we were something of an embarrassment to him and the villagers for a time. We talked to a few, but very soon we were invited to go to the house where the guests were assembled and we were invited to speak. This we did for a couple of hours at least. Then we were requested to allow them to attend to some pressing matters! Food was brought and the crowd was bounteously fed, and our party were cordially asked to share the good things. When all were filled they said, 'Now we are ready to listen again.' We had practically the entire crowd for another period of about two hours. As we went away the head man said that he was glad to have us, and if we could come again when they were more at leisure, they would give us the entire day! While they listen readily, there is likely to be serious opposition if one decides to make the decision to become a Chritsian. One man was baptized, and on his return to his house his wife was furious and refused to allow him to enter to put on dry clothes, or to have any food during that day. She is different now, and we hope she will follow his example before very long. The home rule agitation is in some ways a hindrance, but in others a help, we believe. About forty baptisms this year. Have sold 3,400 Gospels."

From the Pyinmana field Mr. Case contributes the following:—"We have had a better staff of workers in the field this year than before. In the evangelistic work there have been more preachers and more self-support. There are

five preachers in the Burman work and four in the Chin work. Six of these are entirely or nearly entirely supported without mission funds. Four students went to the Burman Seminary from this field, and two have just graduated and come back into our work. The self support of local work has increased. At Pinthoung, a Chin village, one of the new Chin preachers from the Seminary is supported by the village except for Rs. 50 from the Mission. He also teaches the village school.

"A Burman village headman, Ko Nyan of Khaungwa village, who is prospering in the handling of timber and rice is giving half the support of the new Burman preacher from our field, Saya Paw Lein, and the balance of his salary comes from local funds. He and his wife live at Podomyaung, the village where the headman lives, who with his son was baptized last year through the influence and example of U Maung, the Chin headman of Kantha village. There have been eight baptisms in and around this village this year. The Christians in the surrounding villages who have been baptized at the neighbouring Thebyu saw mill of U Ba Thoe are being strengthened by this new resident Christian representative and the children are being taught in a new Sunday School. Many new friends and inquirers have been gained, new contacts made at the nearby five day bazaar and the preacher and his Gospel are becoming known in all the surrounding country. These villages are our great opportunity and it gives great satisfaction to get some of our Burmese trained workers to live and work in them instead of just staying in the mission station.

"U Ba Thoe had the opening celebration of his new saw mill at Kwinzan in October. It is a new plant capable of sawing up twenty tons of timber in a day. Nearly two thousand people came to the celebration from the surrounding villages. Many belonged to the local Nationalistic Buddhist Societies called Wunthanu Athins. One of the men baptized at this time was formerly a leader in such a society in his village, and he came out boldly in the face of much opposition.

"In a number of villages those nationalistic societies with the enforced contributions they demand and the authority the leaders try to exert are driving some of the people toward Christianity. Eleven houses in Pinthaung Village have stood out with the Christians refusing to have anything to do with the demands of these societies. In another village U Yan Gwe, a leading man who had once been a headman said he had sworn allegiance to the Government when he was young and he would not join these societies, but wished to escape from them by becoming a Christian. He attended the Bible study class at our Annual Workers' Institute and with a great group of followers is waiting for baptism. Our plan of work is as follows:—

"We are systematically trying to keep track of those who show religious interest. Their houses are recorded and kept on file and the preachers visit and teach them some new bit of Scripture on their visits. Where the Christians

are so scattered Bible study and Sunday School work in the villages cannot be done effectively only in a single place. We are trying to establish home Bible study classes by having Christians study the Bible at home and report to the preacher on his visit what they have learned and listen to what additional explanations he may make. The great need of our jungle Christians is more knowledge of the Bible and more Christian fellowship. Our evangelistic work in Burma is pitifully inadequate. Weak Christians and real inquirers starve to death for want of Christian nourishment. During the dry weather I have been out in the jungle about three days a week to try and do some systematic shepherding."

Chapel at Aungbinle.

At Aungbinle, Mr. Grigg, by the help of some special gifts rebuilt the little chapel which marks the prison site where Dr. Judson was imprisoned. He also opened a little vernacular school for girls in that place. As the special gift which enabled his school to be carried on has all been spent, it is now very difficult to keep it up. Mr. Hinton writes:—"I think that of all places in this Mission, work should be encouraged and pushed in that place. Ava is better known, but there is no village at Ava, while here at Aungbinle we have about 600 people. They are not always friendly, but just now they are and the headman of the village has begged us not to close the school because his children are making better progress now than they have ever done before. There are no Christians in the village now, but we are hoping for some recruits soon from our efforts."

Grave of Ann Judson at Amherst near Moulmein.

Mr. McCurdy also visited many villages as we see below:—"The year has been much like others in touring, preaching, distribution of tracts and selling Scriptures. We have been able to tour pretty much over the parts of the district reached before, with repeated visits to places where an interest was manifested, and also to reach some hitherto unreached sections near Sagaing. Building operations have been almost finished and thus we have been able to cover our tour of circles a little more systematically. River campaigns are usually undertaken during July, August and September, when, in other parts of Burma, all touring work is at a standstill on account of the rains. The glory of the Sagaing field for evangelistic work is the the fact that you can keep it up twelve months of the year, if only one has money to pay the bills.

Kyaung hmudaw Pagoda, about six miles north of Sagaing, built in 1636 by a Burmese King and his son.

"At Katha the congregation has taken on another quarter of the preacher's salary and they plan to take it all beginning with the new year. This will release funds to help in the general evangelistic work of the district. They have purchased and themselves paid for a church bell, and are now erecting at their own expense the bell tower. They pay the travel expenses of their evangelist when he is on tour. He visits scattered families up and down the river and along the railway lines, and the villages in these districts where there are no Christians. From time to time the missionary or native evangelist or both have had campaigns with him to intensify and strengthen the individual work he regularly does.

"At Tada U (Ava side of the river) the little group of converts have grown in knowledge and fervor. One of the men is showing special ability as a preacher and we have sent him from time to time on tours with the evangelists for training. We have sent him to the Maymyo Bible Assembly to get in touch with other Christians and with methods of work. Later, I think, he will make a valuable evangelist. Much touring from village to village has been done in this district. There are quite a number here, direct out of heathenism not of Christian extraction, who are attending the services regularly and who are considering the claims of Christ. It is hard indeed for them to break away from old associations, neighbours, and the social ties that hold them, to say nothing of the difficulties of grasping a real meaning of what the acceptance of Christ as Saviour involves.

"For three years or more we have been trying to get a small group of Christians at Mutha, some sixty miles to the north, to take the initiative in securing a preacher to locate among them. We have felt that it would be infinitely better for them to take the initiative and then come to us to help them accomplish the task than for us to lead off and then ask them to co-operate. So we have gone slowly in the matter. But this now has come to pass about a month before my departure, they guaranteeing twenty rupees towards the thirty or forty necessary for the salary of an evangelist to reside there, and asking us to take the balance and secure and oversee the man. As Mr. Grigg was so soon to take over I thought it would be better for him to handle it from the start and so I gave it over to him to develop. Funds from my personal friend in America will make this possible.

Saya Yaw Hla baptizing a Burman girl in the Irrawaddy River at Sagaing.

"My last Sunday in Sagaing was made joyous by the baptism of six converts in the Irrawaddy River, witnessed by hundreds from town. May it be followed by many others. The preaching and communion service that followed taxed the capacity of the chapel, extra benches having to be brought from the school and chairs from our home to seat the people."

He also gives the following interesting story of one method of bringing the Gospel to the people:—"In this early Fall on a tour in the district not more than thirty miles from Sagaing, yet not before reached by a missionary, we were badly stoned by a couple villages, two of the preachers being hurt in the the melee. I had not intended reporting the thing since such things occur from time to time where we are not well known. But at the club a short time after getting back I happened to relate the experience and the commissioner (an English official) of the division quietly said to me that I must report this to the Superintendent of Police, that such things could not be passed over where crime in general was so on the increase, that such lawlessness must not be tolerated by anyone, that the next time some one might be killed. A note the next morning from the Superintendent of Police accelerated my sending in a report. An officer was immediately sent over to investigate and the final result was that the whole village was fined a good round sum. The news of this went all through that district to other villages for miles around. So that the next tour made to the south of that general district the preachers reported that they were received everywhere with open arms. The village headmen could not do

Congregation on the bank watching a baptism at Sagaing.

enough for them. They called the people together to listen to the preaching. They gave them food, invited them to their houses, helped them on their way, invited them to come again. This was also their experience on succeeding visits through other parts of the whole district. There certainly is an 'evangelistic value' in a Police fine. I am not sure that I would recommend this as a method of effective evangelization, but it surely worked well in this case."

II. Soul Winning among the Karen Villages.

Of the value of the visits of the missionary to the jungle, in general, we have a good exposition in Mr. Harris' report. "The touring has of necessity been of a somewhat different nature from that of former years. Hitherto I have had practically the entire travelling season for uninterrupted touring among the churches and have taken the opportunity to visit as many of these as possible, spending usually but a day in a village. But this year circumstances have required me to go to Rangoon once every week or so, and even when that has not been the case, the work at the station has required my almost constant presence there. I have, therefore been obliged to restrict my touring to week-end visits to the churches near at hand. But I have taken advantage of this necessity to enable me to do a little more real visiting among the people. Instead of a day in a place, when with the fatigues of travel I had little strength for anything except the short evening service, I had two or perhaps three days in a village and was able to go from house to house, meeting the members of the churches and others in their homes. I was made to realize more vividly what I had of course known before,—that there is need enough for just this sort of work on the part of the missionary. Conditions come to light of which one would never dream under the hop, skip and jump method. Cases of discipline requiring attention,—for instance, a woman whose heathen husband had taken a second wife retained her membership in the church although she was still living with him, husband, first wife, second wife all in the same house, seemingly with no great protest on the part of the first wife; questions of church order,—might a woman who was nominally an S. P. G. convert but has never attended their services and was now attending ours, be baptized and join our

Jungle Karens.

church; matters of Christian duty,—was the tithe still binding and what does Christian stewardship involve,—these and many other like subjects demanded consideration. Such experiences as these make me feel more and more strongly that missionaries are still needed among Karens and that instead of reducing the missionary force among these people as now seems to be the tendency, it should be increased. We need more missionaries of a kind who will first of all acquire the language of the people, and then go among them, not as lording it over them in any way, but as advising, counselling and helping them wherever possible. We have behind us the inheritance of hundreds of years of Christian life and thought and we have thus far come short of imparting to these people all the benefit of that inheritance."

Mr. Blackwell writes about his work in Loikaw as follows:—"I have just returned from a three weeks tour among the Padoung and Red Karen animists partly in territory where no missionary has ever been before. If God does not rule otherwise, I shall continue among the Goungdoes and Padoungs after Christmas. There is a very large area where no work has yet been done that promises to be very fruitful if we can find preachers consecrated enough to go in and stay in such inaccessible places."

Of Dr. Nichols' work in the jungle and of the evangelistic zeal of the Karens themselves, Mr. Sowards of the Sgaw Karen work in Bassein writes:—"Dr. Nichols has been steadily touring throughout the year, and reports a weakening of the influence of the pongyis in the few remaining Sgaw Karen non-Christian villages of the district, and steady pressure upon them by their neighbours who have already been Christianized. They show a great deal more interest and are plainly groping for something better than they have at present. Their aspirations along political, economic and industrial lines, with the attitude of change and improvement naturally react upon their religious life also, and the result is not discouraging to those trying to show them that Christianity is what they lack. Mr. Telford has asked the Bassein field to supply ten workers for the Kengtung field, and the number has almost been reached, and will probably be reached and passed before this appears in print. The Bassein Karens have not lost their evangelistic fervor, and the sacrifices made in raising the large sums for buildings the last few years have only served to quicken the great majority of the church members. It is hard to be pessimistic on a field such as this."

Mr. Chaney of Maubin gives a good summary of his field, as given below:—"Within an area of fifty miles radius about Maubin we have thirty-seven little churches established. They may vary all the way from twenty members to between two and three hundred. Like churches at home they differ in their strength and attainments. We have the same fact to deal with, namely that people everywhere are awfully human. And out here they are surrounded by so much of darkness, neither have they the leadership and strength of character as at home. That can hardly be expected. These churches are organized into an association

with a total membership of just over 2,000. The Association has its Home Mission Work carried on by their Home Mission Society, and also by the Woman's Home Mission Society. The former keeps a number of evangelists employed on the field the year round, and the latter helps to make possible many little jungle schools as well as helps with the Bible women's work. Besides the many little jungle schools teaching up to the Fourth Standard, the Association is backing up the large Station School which is an object of great pride to them."

Mr. Weeks takes up his field in the same way:—"The Bwe Mission, Toungoo, is made up of two Associations: The South or Bwe-Moghpa, and the North Association. The former is composed of our language groups. (1). The Brecs over in Karenni. This group of a dozen villages, with small membership, among whom the work scarcely seems to be advancing, is somewhat discouraging, but advances have been made. At the time of writing, there are eight preachers and teachers. The ordained man who has been with them for twenty-six years, now wants to try work elsewhere, thinking he has done his 'bit.' They, the Brecs, are beginning to rally from the effects of the famine. (2) The East of Dalo group. Among this stricken group of eighteen churches, but one man has stayed to minister. He has had to support himself, save as the Mission has aided a bit. FOUR YEARS AND NO HARVEST! They are hoping to reap two-thirds of a crop this Fall. The villagers, scattered in search of food, are beginning to re-assemble. We must be ready to find preachers for them, or help them to find men when they are ready to care for them. Meanwhile, all honour to Thra Ko Say Ra for holding on. (3). The Bwes, who have twenty-three villages with sixteen men and, (4). The Moghpas who have four villages with two men, are in a happier state, but have had their time of trial. Two of these are new villages come down from the hills to the plain. They are getting established, and we hope will prosper. From these two groups, the Bwes, and the Moghpas, come most of our pupils, and aid for the town school.

"The North Association comprises the Kekers, the Kebas, the Konons, and another small tribe. There are forty-two villages with, I think seventeen men. This makes a total for the field of ninety-nine villages with forty-four preachers or teachers. This North group has been hard hit for the four years with a few exceptions. They are beginning to send their children to the town school, and their interest is awakening in both day and Sunday Schools. Of the forty-four men, none can speak English. Of four boys in High School in Bassein, whom we have been helping, one at least plans on entering the Seminary, and two to become teachers. Two boys, who have been helped, and are still being aided, are in Judson College."

Of the Karen field in Tavoy, we have this summary from Mr. Sutton:—"Within the past year 136 Christians have been added to the total membership of all the churches. Now the political unrest in Burma is presenting the Karen Christians further opportunities for the evangelization of the non-Christian

Karens, because it is cementing them into a stronger national and racial group, the leadership of which must fall upon the Christian Karens. If it is followed many non-Christians will become Christians during the next year."

Mr. Seagrave of the Rangoon Karen field shows how his field is awake to reaping a harvest for Christ on its own initiative:—"Unusual interest has been manifested in heathen villages in two sections of the field and people are awaiting baptism from them. The foreign mission work carried on by our association in two localities in Siam is encouraging. In one, east of Shwegyin we have five preachers and two Bible women and have established a central school. In the other, east of Moulmein we employ five preachers. Between 5,000 and 6,000 rupees are spent annually by our mission in these fields. The Home Mission Society employs thirteen men in the home field and ten Bible women. The Women's Society established many years ago assists in this work. Our statistics from the nearly 200 churches give 844 baptisms from the whole field, which is more than we have had for a number of years."

A baptismal scene in the Karen field, Rangoon.

The first school chapel of a village which has just become Christian in the Moulmein Karen field.

Details of Karen soul winning in particular villages we find in the following accounts. Mr. Klein of the Sgaw Karen Moulmein field says:—"There were 274 baptisms this year. There were more exclusions indicating a phase of our own Five Year Movement, calling for a more vital church life. We now have a baptized membership of 4004.

"One new church with sixty-nine members was recognized. Several more will soon apply for admission into the Association. Three of the older churches

have completed their buildings. It is to be noted that these substantial brick and timber structures were built without assistance from America and without help from other parts of Burma. In one of the villages the heathen dragged timber and gave fully half the labour in erecting the church and school. There is every prospect that the whole village will become Christian, because the people like the home mission worker stationed there. This new structure is worth Rs. 4,000.

"The most notable piece of work was done at Kyain. Here the congregation of 460 have finished their new church and school. This building is of brick and timber and will seat about 700. The lower story is divided into class rooms and office. The second floor has the assembly hall and in the rear of pulpit is the pastor's study. The wings on each side contain class rooms for Sunday School and school. The building and equipment are valued at about Rs. 1,00,000.

The church and school building of Kyain, an older Christian village in the Moulmein Karen field.

"It was at this place we opened the new Anglo-Vernacular Middle Sshool. There are 151 pupils in attendance now. The villagers have subscribed Rs. 200 per month and given free board to the pupils and have erected the plant with a debt of about Rs. 500 on the first of September. We expect to dedicate the church and school free of debt. These people have done a great piece of work alone, but the community is different from other communities in Burma. The church has several men of wealth. They are elephant catchers, timber merchants, and land owners who have a degree of consecration very seldom met in Burma. It is not fair to judge all the Karens by this community."

The following interesting details come from the Sgaw Karen field, in Henzada sent by Mr. Phelps:—"This past year has been one of special blessing, for many in the Hendaza field and the number of baptisms have been more than any previous year for some time. A regular organized evangelistic campaign has been started among the heathen villages of the north of the field, with the result that many have been brought into the Kingdom. I have just returned from a ten days' trip to the jungle and in every village there was some ready to be baptized. Last Sunday we had an open air meeting under the trees which lasted for three hours. People from eight or ten villages gathered and nearly all were converts of only a year's standing. While going from one village to

another in the early morning we saw a Karen digging and asked him what he was doing. His answer was that his young child had died and he had to leave reaping his paddy to bury it, as there was no one to help him. On going into the village we found that he with others were thinking of becoming Christians. The seed has been faithfully sown and now is the time of harvest."

Thra San Baw, the travelling evangelistic missionary in the Tharrawaddy Karen field, sends the following description of a typical trip of four days in the jungle:—"Oct. 25, 1924. I went to Parlay Kwin and found the pastor and church members working hard. Thra Kya Bu baptized six Karens won from Buddhism, three of them over twenty years old, and also four Karens of Christian families. From there we went to South Udo, where we met over forty people, and their conversion seems likely. We went to Udo Center, where we found the church is growing, and met some Karen Buddhists of whose conversion we are hopeful. Oct. 26. We went to Kanthaya, where we found nine have signed for baptism and will be baptized on December 29th. (Twenty-two we baptized at this place on that date). Oct. 27. From there we crossed to Chet Taw Kwin, where we found that two had signed for baptism, and would be baptized Dec. 29th. People also came from Gonminkwin, a neighbouring village, and said they were anxious to be baptized and would persuade their relatives. I believe that this village will soon turn to Christianity. Oct. 28th. At Loobyogwin we met some leaders of the village, and they promised to consider carefully the question of accepting Christ. On the way we met a village headman, Ko Pan Nyo, and two of his friends. They said they wanted to be Christians, but didn't say when."

Mr. Chaney reports the following about the Maubin Pwo Karen work:—"Just at present there are some very bright spots on our field. Last year there was one new church organized, and the prospects this year are that there will be two. There is one place concerning which the evangelists have brought in monthly reports saying the people are ready for baptism, perhaps, some fifteen or twenty of them. There are several Christians of long standing in that vicinity and all want a church organized there. We hope to go around to that section in January. Dr. and Mrs. Van Horn are coming to spend Christmas week with us, and the way the doctor and I shall spend it, is to get out with the launch for a trip below Maubin. There are some fifteen waiting baptism at Layinzuc and five or more at Thongyine. During the rains there were twenty-five who gave in their names at Kanoung concerning whom we wish to go and make inquiry. At Dondataw there are some thirty or more Christians who have moved into this section to make their home. They wish to organize a church and belong to our Association. Doubtless there will be some waiting for baptism there also. Dr. Van Horn does not often have an opportunity to get away from his exacting duties at Judson College and he will

Group baptized by Mr. Conrad at Shanwya in November, 1924.

The first Christian in Shanwya, a Pwo Karen village in Bassein District.

Baby Conrad and two Pwo Karen boys at Shanwya, Bassein District.

greatly enjoy this little trip with me in the launch, while our wives and his two little girls hold forth in Maubin. Mrs. Chaney has six Sunday Schools organized within reach of the main school, and she is going to get in most of them for a Christmas tree the day after Christmas at our house."

Mr. Conrad, also of a Pwo Karen field, in Bassein, reports:— "Our evangelistic work has progressed during the year in a unique way, and the achievements have been quite remarkable indeed. The people are ready to listen to the Gospel message as never before. Several things have contributed toward preparing them for the reception of the Gospel. The agitation for home rule for the Burmans, with all the uncertainties that such might bring for the Karens; the nationalistic awakening among the Karens themselves, together with the organization of the Nationalistic Pwo Karen Association; the wide-spread lack of confidence in the Buddhists; and the increased interest among our Christian people in the salvation of the non-Christians: all of these have played an important part in various sections of our field to prepare non-Christians for the message of the Cross, and Salvation.

"Also there has been what seems to me a great awakening among our Christian people in this work. The workers seem to have a new interest, a new enthusiasm in winning souls for Christ. I do not believe our Pwo Karens will ever be won for Christ until our Christians become a witnessing people. I have seen more witnessing for Christ the past year than ever before. Laymen as well as pastors and evangelists are getting into the harness and going with us on our evangelistic campaigns, and they are ready and glad to give their word of testimony. There is a real interest shown everywhere among our churches in winning non-Christians. And one of the hopeful signs to me is the fact that our churches are beginning to pray for the success of evangelistic campaigns and for the salvation of the non-Christians.

"During the year we have made inroads into several Buddhist villages. The first part of the year we baptized more than thirty adults at one time in a single village. A new church will be organized there. I hear that many more will be baptized in the future. Last Christmas I visited one of the large non-Christian villages in the hills near Myaungmya. We preached and talked to them and with them for two days. During the month of November we returned there and I baptized fourteen, all adults except two. Last year we baptized six. With twenty-two baptized converts we are well on the way toward a new church in that village. As I questioned one of the young men as to his Christian experience, he made this remark:—'I studied in Cushing High School some years ago. I heard about Jesus Christ and I believed He died for the people of the world, but never until now did I know that he died for me.' He was very much moved as he said these words. It was in this village that another young man ran a whole mile to get to the river before we had left in order to be baptized. We had already baptized the other candidates, but returned

and baptized him also. One said after the baptism was over as he shook my hand on parting, 'This is the happiest day of my life.' Such experiences as these make me believe that God is with our people and working in our midst." Miss Tschirch also reports very happy experiences in her work touring in this field.

III. Work for Young People in the Jungle

Mr. Sutton writes of village schools as an entering wedge for a Christian Church, as it is so often among the Karens. "It is encouraging to note the growing recognition of the value of the village schools. Thra Nu Ru, one of the leading pastors, said that in whatever village the Karen Christians had succeeded in opening a village school, they have never failed to establish a church in time. In the villages where they have tried to establish churches and have no schools, the churches generally fail. That being true the Karen Christians are opening village schools as fast as possible. The enrollment in our village schools has increased by one hundred pupils over the enrollment of last year. The Inspector of Schools, Tenasserim Circle, reported favourably upon the work and the attendance of the pupils in the Karen Village Schools that he has inspected. Most of the teachers in these schools received one year of professional training in the Elementary Training Class attached to our Anglo-Vernacular Middle School, Tavoy. Six girls are studying in the class this year. The religious activities for the young people are signs of strength. They are carried on mainly through the Sunday School the Blue Ribbon Societies, the Christian Endeavour Societies, and the daily Bible classes in the schools."

D. SOUL WINNING IN THE FRONTIER STATIONS.

Of course, many of the methods are the same here as in other places, but so often the Government of chiefs and Sawbwas, or the different habits of the people make it necessary to discuss them separately. The main people which come under this discussion are the Chins, the Shans, the Kachins and the Chinese on the border. In Mr. Condict's report from Thayetmyo, we see the effort to win souls by awakening interest through race pride, as he says,

"Again much time has been spent in getting the Chins to join the Southern Chin National Association, the object of which is to unite the Chins of all religions to work together for the good of all their people. The preachers are becoming more enthusiastic and optimistic as they see that the work of getting the Chins to join the Chin National Association is awakening them, increasing their thought for others and giving opportunities to preach the Gospel message that we did not have before. It has led to more baptisms than ever before. There were about sixty baptisms. Calls have come from non-Christian villages for the preachers and missionary to go there.

"Sometimes after we have preached the people have a confused idea as to just what Christianity is. We spent a great deal of time preaching on the two ways for the Chins, contrasting the Christian way with the Buddhist. Into the minds of the Chins we are getting the idea that there are but two ways for the Chins. The Buddhist way means the loss of the Chin race, for they will become Burmanized and Buddhists. There was a fourteen-year-old boy in school with an exceptionally fine soprano voice. On week-end trips he helped greatly by singing of the two ways. When school closed for the season he started for his home. In a motor car accident his skull was fractured, and he died in the hospital. The last day in the delirium he sang hymns all day in Chin, Burmese and English. Once he sang God Save the King. Twice he put his hand to his head and prayed. Sometimes he sang of the two ways. Then his spirit took its flight to the end of the good way of which he had sung. When he had sung of the two ways some of those who listened said they would think about it. By his death he showed the uncertainty of life and the need of deciding now."

Mr. Cope is also working among the Chins. In his field they are hardly touched by Buddhism, but remain strong Nat Worshippers. His field includes the territory around Haka and Tidim. There are many tribes of Chins, with as many languages, and a good deal of his time is spent in translating into the different tongues. His wife and child have just come out to join him. Here is a description of a visit to a Chin village to show what Christianity means to it. "We went to a Chin village which contained both Christians and Nat Worshippers. We went to a house of the latter first. In front of it there was a big pear-shaped gourd with fermented corn in it, which they were making into an intoxicating liquor. The whole front of the house was covered with skulls of creatures killed such as monkeys, wild boars, wild goats, wild cats and squirrels, tied on together with bunches of grasses or other plants, as signs to the Nats, that they should bless this house. Inside the house was dark, since there were no windows. There a corpse was extended. The man had died three months before, but the family were waiting until after the harvest, when they would have enough money to make a big wake with dancing, feasting and drinking.

"From there we went to a Christian house. In front of it was a wide verandah where the Christians of the village were gathered, waiting for us. The village was built high on a precipice, and this house looked out over the wide country in the valley, and the setting sun. We talked with the people and sang hymns together until sunset. Although we had come from such different and distant places we all felt one, in our love for God and each other." Mr. Cope says that this has been a very favourable year, so far as baptisms are concerned.

Of the work in Taunggyi, among the Shans and others, Mr. Heptonstall tells us of material and spiritual means used to win souls for Christ. "The Taunggyi Mission is growing and it seems to have been necessary this year to do a good deal of building to keep pace with its needs. Each year sees an increase in the school, but this year it has been greater than usual and to enlarge the school accommodation has become an urgent need. Government will contribute half the cost and we are asking the Foreign Mission Society for one quarter. The remaining quarter we propose to raise locally. The European teachers are getting up a Japanese play to raise the first instalment. One of their number wrote it and all are enthusiastic in preparing to act it out. The girls of the school suggest a Fancy Fair as the next move and say they will all work for it. Some of the older girls have formed a club and call it The Willing Helpers. At their meeting they asked Mrs. Heptonstall to be their president, and to help them to make more of their lives in every way.

Infant and First Standard in front of A. B. M. Dispensary, Taunggyi. The out patients room is used as a classroom.

"A Girls' School is an immediate necessity and money is being raised for that in private subscriptions on the field. A Chinese-Burmese lady has given Rs. 1,000 towards it. Government has granted a good site of land (about five acres) and the Governor of Burma, Sir Harcourt-Butler, has consented to lay the foundation stone when he visits Taunggyi the 16th of December. This first building will be a hostel, but two rooms on the first floor will be available for classrooms till we can do better. This is the first year that we have tried to separate girls in the lower classes and for want of better accommodation have used the outpatients' room of the dispensary. Accompanying picture No. 1 shows this building with the First Standard girls and the Infant Standard boys

Eight different nationalities in one class, A. B. M. School, Taunggyi.

and girls ranged outside. A second picture shows a few of the girls picked to show the eight nationalities represented, being Chinese, Burmese, Shan, Taungthoo, Eng Tha, Karen, Indian and Gurkha. One of the little girls is daughter of a Sawbwa or Shan prince. She has two little brothers in the infant Standard. In picture No. 3 they are grouped together under a tree.

A Shan Prince's three children in the A. B. M. School, Taunggyi.

"The Vernacular School is also growing and has outgrown its first home. Picture No. 4 shows the bamboo building which has done duty for over ten years and at the edge of the picture is seen the one that is replacing it. Material for building has to come anywhere from fifty to one hundred miles and be drawn by the slow moving ox, so that building in Taunggyi is a very tedious undertaking, yet we have a lot of it to do and the first to be really finished is the upper story to one of the existing dormitories for boys to house the surplus boarders now living in a bamboo dormitory propped up on every side to keep it from falling down about their heads.

"Picture No. 5 represents a product of the evangelistic work. The woman seated and the mother standing were baptized in November and the following may be of interest about them. The husband and father was converted and baptized in a village in the Toungoo District some thirty years ago. He was a Burmese doctor, and in pursuance of his trade drifted into the Shan States where his wife died, leaving behind her a little girl who can just remember that her mother taught her little hymns. The father married again. He married a Buddhist from amongst the Lake people where he had now settled. These are very thrifty people but we have almost no converts among

Vernacular School, Taunggyi, new building going up on the right.

them because they are ruled by a Sawbwa who is a most ardent Buddhist. Calling himself the head of this religion in the Shan States, he propagates it most vigorously, persecuting with equal vigor any one who embraces Christianity, and in his district will not allow any Christian schools or street preaching. His very latest act is to unfrock a Buddhist monk, ostensibly for teaching geography in his monastic school. This man is a prominent priest with a large school in his care and as he has always been most cordial to our Christian teachers and preachers and is himself not far from the Kingdom, we think that is a much more likely reason for the disgrace.

"Having married a Buddhist, according to the rites of her people the man in the picture allowed his Christianity to be completely submerged for some fifteen years and his two children were brought up to worship at the pagodas. Then he became acquainted with a government official who was a Christian and their conversation quickened the germ of life that was not dead. He invited our preachers and Bible women to pay a visit to his house with the result that both wife and daughter have been converted.

Mother and daughter baptized in Nov. 1924. Father, an old disciple, reclaimed.

"Evangelistic work under Saya Ba Te's capable lead, is pushed faithfully in various centers. Two Bible women who are self-supporting, have joined the mission this year and the new teacher for the girl's school, Sayama Mi-Lone of Bassein, is a very earnest evangelistic worker, giving every hour of her time outside the class room, and every ounce of her strength to house-to-house visiting amongst the parents of her girls. She has strengthened our local women's society and affiliated it with the All-Burma Women's Home Mission Society, of which she is president for the Karens. You will see her with her class in the picture.

"The medical work is not pushed, because in the absence of Dr. Henderson, it can not be, but it is in no way falling off under Dr. Ah Pon, either in receipts or in the number of cases treated. My Ford gets us to all the nearby bazaars that can be reached by road where in every instance we have a very good hearing and I believe would have more results that could be tabulated were it not that the Sawbwas who rule these States are very watchful and determined that as far as in them lies the power to prevent, *Christianity shall not grow.*"

Dr. Gibbens in Mongnai and Loilem is using school, hospital and market as centres for gathering those who will listen to the Word of God:—"Evange-

listic work among these Buddhist Shans has never been very successful in any of the Shan stations, and Mongnai field is not an exception to the rule in any sense. In the central station of Mongnai town, church meetings on Sunday and prayer meeting during the week, as well as cottage prayer meetings, have been regularly held. In addition to these regular services primarily for the Christians, evangelistic meetings have been held every fifth day in our preaching hall in the public market place, where we also have a small dispensary which ministers to the body, while the evangelists minister to the souls of the visitors.

"Also tours of varying lengths and to various places in our field have been made. One long tour of two months, participated in by twelve workers, was very successful in so far as it broadcasted the Gospel message in many places where it had never been heard before, yet the tangible, countable results of the work were absolutely nil.

"One small village, not far from Mongnai, has developed an interest in Christianity, and evangelists have been spending quite a lot of time there preaching to the people. The villagers have been much interested, and four or five asked for baptism, but have been made to wait until they showed evidence of their faith by lives of truth and holiness. This was rather fortunate because they are now rather doubtful if they can abstain from selling and buying when the Lord's Day falls on the regular market day—really a difficult thing even for us, as it makes it impossible for us to buy fresh meat, etc., more than once in ten days at that time, if one obeys the Sabbath Law, as we Christians do. It is harder for them than it is for us, too, because if they do not sell on that day then they have no money with which to buy other much needed supplies of food.

"It has become common in our house-to-house work to meet people who have never heard of our Jehovah God and His Christ, the Sin Bearer, and also quite common to meet people with little or no sense of personal sin, and who are quite unwilling to put away their worthless idols, although some acknowledge that they can not help anyone. For all these weeks and months of hard and often discouraging work, we have not a single baptism to show, nor none in sight, yet we are faithfully obeying the Great Commission of our Master in sowing the seed of the Kingdom, though some one else may do the reaping, as the matter of the increase is solely in the hands of the Lord of the Harvest.

"In the Loilem section of our field we have the great Bang Long bazaar or market, with its large crowds every fifth day, and to this great market center our good Ford car takes our evangelists, Bible woman and ourselves, and there we hold evangelistic services. We have our talking machine going, and then we preach and give out medicines, etc. This great market is the gathering place for traders for many, many miles in every direction, and to it there come men and women of all races in this section, such as Shans, Burmans, Taungthus, Indians, Chinese, Black Karens and other Karens as well, making quite a babel

with their various tongues, and presenting quite a kaleidoscopic effect in their different racial dress. It is at this market center that we have an evangelist stationed, as well as one of our Vernacular schools, the latter in charge of one of our own Mongnai Mission girls who took her Normal work in Lower Burma and then returned to us for work in this section.

"It gives us much pleasure to say that this year we have three young men of our own mission field now studying at the Burman Theological Seminary in Insein, and to report that they will return here for field work during their long vacation of four months. Altogether we have had six baptisms in the Mongnai field during the past year.

"We are also glad to report that out of the four we presented for the government Middle School Examination during the year, three passed and are now taking advanced work. One of these girls is to enter the Mitchell Memorial Hospital in Moulmein for training as a nurse. The other girl is to go to the Morton Lane School at Moulmein for Normal work, after which she will return to teach in our Mongnai School. The third who passed the test was the brightest young fellow we have ever had in our schools, and he is now in Cushing High School, Rangoon, preparing himself for the teaching profession. The two girls who are going to Moulmein for further training are now at the Burman Woman's Bible School, taking Bible training in order to prepare for the spiritual part of their work when they finish in Moulmein."

The medical work of Dr. Gibbens in Loilem is as follows:—"When I am at Loilem I have a good many office cases, and these patients, in addition to carpenters and coolies to constantly supervise, and accounts and correspondence for the mission, all of which have to be attended to personally, have kept me going day after day at a nerve-racking pace. All these many duties make me sympathize heartily with the Apostle Paul when he speaks of the cares of the churches pressing upon him!

"My home Sunday School in Philadelphia, the Lehigh Avenue Church, generously gave me one hundred dollars for a medical cabinet, and I am now using that money to make shelving and drawers in my little room in Loilem, which I use for dispensary purposes. Since my return I have enlarged the room and installed a fine white enameled sink, and also an enameled tank for water, as we have no running water, of course. We have no hospital nor much equipment in Loilem, but I have had so many other things to attend to, that medical work here, so far, has had to take just as little time as I could give it. Some day I hope to get through building work, so that I may be able to do one or two things somewhat better than I have been able to, spreading myself out in trying to do the many things which have fallen to me to attend to."

In Namkham there is a Shan Mission and a Kachin Mission, since the customs and languages of the two peoples are so different that no one mission can win them both for Christ. Dr. Gordon Seagrave of the Shan Mission says:—

"The Shan Mission has broken all bounds. We can claim several world records in Shan work. We have made an emergency trip on horseback and in the middle of the rains of sixty miles each way in order to see a sick prince. On that trip we saw floods and mud so deep that a heathen Shan actually condescended to help his wife across. We believe this to be a record. We have received the largest single fee for medical services to a Shan patient ever put on record. For two months our hospital has been so full of medical and surgical cases that the patients had to overflow into two hamboo outbuildings, in order to find a place to sleep. During this time aggregate fees have passed all bounds.

Shan girls of Namkham.

"The Shan Church not only supports its pastor but continues to support the mission. In our evangelistic trips we have not been kicked out of a single house this year, which is also a record. I have seen fifteen heathen Shans in the jungle listen to our evangelist for more than two hours straight without a single man creating a disturbance or leaving the room. (The Shan missionaries will appreciate this).

"The attendance in one of our schools has increased 200 per cent in the last fifteen months. But in the first nine months of the year we have had only four baptisms. The Shans are incorrigible."

Chinese-Shan Boys in the palace of the Chefang Sawbwa.

From Mr. Sword of the Kachin Mission at Namkham, we hear the following:—"We are steadily having a yearly increase of from fifty to seventy-five houses. The unusual thing is that as a rule the nat priests and chiefs and elders are the first ones to give up the nats. In one locality the heathen have to go quite far in search for the necessary priest as all prominent priests have become Christians. Only a couple of weeks ago a high priest, together with his three

neighbors, gave up the nats. Not long ago there was a Christian wedding in a village. The priest there was very much opposed to the Christians so he instigated and led a band of ruffians who went to the house of the wedding and began to throw stones and missiles of all kinds, using abusive language. The Christians did not reply, neither did they go out; they simply kept right on singing one hymn after the other. Finally the disturbers tired themselves out and went their way. Imagine the surprise of the young preacher there, when he next day was called to the house of the priest and found the priest in a repentant mood and what was more announced that he right there and then was going to give up the nats and become a Christian. The quietness and self-control of those Christians convinced this priest that there was something in this Christianity.

" Our churches are also steadily growing. Last year was the best, 143 were baptized. This coming season we expect to organize a new church not far from Namtu.

" This year we opened two new jungle schools in absolutely heathen districts. The Kachins are now asking for schools all over, the trouble is we have not the teachers. At present we have about twelve in different Normal schools, so I suppose in the near future we shall be able to supply the demand for teachers."

Mr. Geis, also in Kachin work, in Myitkyina reports:—"The words of Isaiah, 'lengthen thy cords and strengthen thy stakes' might well be applied in describing the work of the past year, for it has been a year of expansion and launching out on new lines.

" In 1914, on my return from China, I came over the Hpimaw pass and as I saw those large Lashi villages I coveted them for the Lord Jesus. Last March two chapels built by these Lashis, were dedicated to Christian service and in all thirty-six of these people were buried with Christ in baptism. At their request a day school was opened with seventeen pupils which is a very good beginning when one considers how little interest the people have in the education of their children.

" In the past most of our converts have come from the common people. We have had some converts from the children of chiefs, but no real chief had until this year been baptized. A civil officer said to me that our Mission would be doing a good piece of work if we could convert a certain chief. I did not then know that this particular chief was under conviction and that the only obstacle which kept him from making an open confession was liquor. However, after a whole year's struggle he decided to be a sober leader of his people and so the last obstacle was removed. Other chiefs in the district had their demon altars removed and thus have broken with the past and are now under instruction. Word has come from the far north that one chief is ready to have all of the altars removed from his sixteen villages over which he rules. This seems like a mass movement.

"Up to the present our annual Association met in the plains, but last year the hill Christians sent us such a warm invitation to meet with them that the invitation was accepted, but with fear because of the great distance. However it was a great success. The mountain Kachins had never seen such a large company (over five hundred) come together without drinking a large quantity of liquor and becoming drunk and having some fights. These Christian Kachins met and sang hymns and sang praises to the great Karai Kasang (God) and conducted their business in an orderly way. At the same time thirty-six persons were baptized, among whom was one of their chiefs. All this made a very deep impression.

"We opened school in June with a record registration. It was a happy day when one hundred boys and twenty-four girls came as boarders to the mission school. But within a few days measles made their appearance and dysentery followed and by the first of July we had cholera on the compound. This terrible scourge claimed five of our number. Some were frightened and so our number was soon reduced to just below one hundred. Sixteen of the pupils made an open confession of Christ.

"The Kachins are beginning to realize that the expansion of the work as well as its support depends on them. Some of the older pupils have taken their Christianity with them to the far north. One of our first pupils has contributed three hundred and sixty rupees for the support of a pastor for the work in the north. Most of the churches have done splendidly in making contributions for the work."

From Mr. Smith of Bhamo, we have the following:—"A little over a year ago we were able to send a new preacher up near the Mogok border with good results. About forty were baptized at one time, and these people will entertain our Association this year. The total baptisms were 129, the largest number I can find reported from this district in one year. The report is for the year ending last February. Since then one preacher has baptized 125, and another twenty-seven, so that this year will mark a big increase over the past year. As I think I reported last year the opportunity is ripe for a big harvest in this field if we could only take care of the people after they give up their nats.

"Fever kept me from traveling as much as I would have last year, but I am hoping to be able to be out most of the time this year until I go home. The A.-V. School has been a big drag both in time and strength but I shall have to neglect it after the first of November if no one is found to take it over.

"This completes nearly three years of self-support by the Kachins in this district—that is they have paid the entire salaries of their own preachers. Five years ago, when we came there were three Kachin preachers and one Karen, all supported by money from U. S. A. The Kachins contributed about Rs. 300 per year towards the support of the station school. We now have three Karen

preachers supported by American money. There are seven Kachin preachers entirely supported by their own people. Last year the amount raised for this was about Rs. 1500. Three Kachin boys have been sent to the Seminary this year for a two years' course. Two of these are supported by the Women's Society.

"This has been a hard year for our schools all over the hills, because of the failure of the upland paddy last year because of early rains. Most of the schools are boarding schools, with no fees—government paying Rs. 2/8 per month towards the cost of rice. In normal years, where the teacher raises a little paddy himself, this is sufficient, but where he has to buy and at increased prices, it is difficult, and in many cases the teacher has had to contribute most of his own salary to keep the school running.

"We have now twenty schools, and three of the more recent ones have started up as day schools, taking in only the nearby children. Government can not continue to increase its contribution to Kachin schools indefinitely, and our further increase will have to be in small villages rather than boarding schools. This will be an advantage if we can be sure of having good Christian teachers in each village who will lead the church services on Sunday. On the other hand we will not have the entire care of the pupils as we do in the larger schools, and thus they would not get the Christian training which they would under our older teachers.

"This lack of early training is showing itself in the station school this year. The hill schools are increasing the standard of teaching as they can secure teachers, and we have been obliged to cut out our lower standards. This has resulted in getting in pupils to our Fifth Standard, many from the government school, where formerly most entered our third. With the pupils here in our lower standards, our Sixth and Seventh Standard have been entirely Christian This is the first year we have had unbaptized boys in our Seventh Standard, and there are still many in the Sixth. We are working and praying for these boys, but the lack of a Christian background makes it hard to give them the training we would like in the three years we will have them."

Dr. Hanson, in this way, summarizes advance in Kachin work in Bhamo, and in Burma as a whole:—"We have much to encourage us. Our Bhamo Association, this year meeting at Hotong, at the very heart of the Gauri Hills, was an inspiration to all of us. In this vicinity the Kachin work had its birth forty-seven years ago. In a mountain stream only four miles away the first Kachin converts were baptized, in February 1882. There were only six baptized Kachin Christians at that time, now they number over 2,000. There were no Kachin books or teachers. Now there are over forty schools ministering to the Hill tribes and more will soon be opened. According to the statistics, this year for the first time, the Kachins stood second in the number of baptisms. Probably full

figures were not obtained from Lahuland, but we dare to hope that some day we will be in the lead."

Mr. Young near the Burma Border in China, has to use interviews with government officials, as a means of opening the way into the homes of those he would win, as he says, "The year has been one of dark clouds and bright sunshine. The worst persecutions in the history of the work has existed in some sections, while in other sections entire freedom has been granted. In my visits to the Chinese official about persecutions, while they resulted in promises that were all we could ask, the official simply set aside promises, his so called court decisions and wrote the governor of Yunan, canonizing the wretched officials and libeling Christians in an outrageous way. I made the second visit to the official in March, and secured further promises and pledges, that he evidently had no intention of keeping. He promised to write me shortly, telling of the deposing of officials and fining others, but no line from him up to date. No doubt he has received stricter orders from the Governor to punish offenders.

"We can not much count on promises and pledges. The officials will make any promises to us 'to save face' as Chinese say, then send secret orders to local officials to openly oppose Christian work. That is done from Governor down to minor officials. It makes it very difficult to lay any case before Chinese officials. No court records are kept, no statement given in writing as a rule. I have some strong promises in writing in letters from officials. In the last letter from the official, he had just received my stronger letters insisting on more rigid enforcement of the law, and he wrote that he had not had time to have my letters translated into Chinese to give the officials when he wrote.

"There are some signs of great improvement, however, this paragraph will be anticipating, for it does not come in the Convention year. Three cases have come up in the last two months in which we have won out fully with local officials. This has gained strong prestige for the work. This week, only two days ago letters were received from the section where persecutions were the strongest last year, and they stated that everything was perfectly quiet, no opposition whatever during the last two months. A local ordained man had recently baptized ninety-six in the villages where persecutions were worst last September and October, and even up to the close of the Convention year the last of March. The letters state that they want an Association as soon as possible, probably before the close of the present year. It is a section where I have counted on having an Association held yearly but so far we have never held one. The situation from reports has completely changed. It will no doubt mean a large ingathering there, probably on my first tour. It will also greatly strengthen the work over a wide area. This week one of the Mong Lon officials, the worst rogue in the state, tried his persecutions again. Word was sent me at once and Harold was on the way to take the matter up with the official in less than

two hours after I received the letter. He was successful, and all these violations of law will react against the officials. We are compelled to work on a somewhat military basis, but as a matter of fact while we must work as well as pray, we are constantly laying the emphasis on prayer. It is the one hope and positive assurance of the success against such violations of law.

"The letter carriers who are here from the North, give much fuller reports than the letters. They say that the chief persecutor has been deposed from office. He has lost everything because of the heavy fines imposed for his many crimes. Some of the villages had withdrawn from his circle on account of his crimes. They report that the Christians will go direct to the Chinese official after this year. Other villages want to join with the Christian villages, and no doubt they will be baptized soon. A goodly number had been baptized from those villages before, and they have wanted to become Christians, at least the greater part of the villages for some years, but the threats and opposition of the persecutor who is now reported to have been deposed prevented them.

"The most important changes during the year have been near Mong Mong, a section called Shan Kai Hain. A few years ago troops had been sent to the largest village and they threatened to shoot the Christians if they erected a chapel. A new official came for that district who was very friendly to the Christians, and during Convention year more than 1,700 were baptized in that section, and a number of villages are awaiting baptism now. I have a list of forty new chapels that have been built in that section, nearly all of which were built during Convention year. I increased the working staff and opened two new schools there this season. We have now about fifty Christian villages in that section. The spiritual growth and development of the Christians has been most gratifying.

"The outlook in the section about Upper and Lower Hsi Ken, was for a very large ingathering. Thousands were anxious for baptism but so many wanted to come in at once that we could not spare the time, so we arranged for what workers we could spare to work the field for the year and promise the coming dry season to baptize. All indications are that Upper and Lower Hsi Ken and adjoining sections will give a great harvest soon, far larger than anything we have had up to date. The Ai Hsoi section just to the east of Hsi Ken will also yield a large ingathering soon, probably many baptisms the coming dry season.

"In the central part of the field, the official opposition and persecution has crippled the work considerably. While we had a goodly number of baptisms there, the development of the work was seriously hindered by the opposition. I am strongly inclined to think the backbone of the opposition is broken, but I have no clear assurance in one section. In the southern part of the field there has been a decided change for the better. The growth and development of the Christian villages has been quite marked for more baptisms have been reported

there during the year than during previous years since I opened the work, notwithstanding the persecutions. The year as a whole has been one of the greatest progress that we have ever made.

"We now have 125 Christian villages with Christians in a number of other villages. We had 2,745 baptisms during the year. We now have approximately 11,600 church members, March 31, 1924. The school work for the year showed an increase of about fifty per cent over the previous year. The work done has also been much better. The present year shows a considerably heavier gain in schools and attendance. 'The harvest is plenteous, the laborers are few.' We must increase our working staff. We need to secure some better trained teachers as quickly as possible. We must open more schools to train native workers. We could readily locate 100 new workers the coming year, and greatly increase the efficiency of the Mission if workers and funds were available."

Thus we see that in the towns and in the jungles, country districts, all over Burma, people are being won for Christ.

E. INDIRECT AIDS TO SOUL WINNING.

As fishermen need bait, though it is only the hook which ever catches the fish, so in catching men for Christ, we need different means which draw people to the place where they will hear about their soul's salvation, means which will make people linger from interest, and stay from conviction.

I. The Academic Standing of Schools.

This is important for only schools which really teach well, and get good results, can draw non-Christian pupils. From all the schools, we hear that means are being sought continually to raise the standard of the school. There are two main aids to this end for Burma as a whole:—the Baptist Normal School for boys in Rangoon, together with the Normal departments of different other schools scattered through the country. These latter have been mentioned in connection with other reports, but the Baptist Normal School of Rangoon, has not yet been considered. Mr. Josif writes concerning it:—

"The enrollment this year reached the high mark of 140 students and is the largest in the history of the school. The number of students in the school when we took over nearly three years ago was sixty-five, the following year it was 100, the year after 115, and this year as indicated above, it is 140. There would have been no difficulty this year in admitting 200, if we had the necessary accommodation. As it is we are now taxed to our utmost capacity and it is diffcult to see how we can provide room for small, normal increases in attendance. Of the present attendance twenty-nine students are taking the one year Anglo-Vernacular course; thirty-five are in the two Elementary Training Classes, also of one year's duration, and the rest are taking the three-year Vernacular

teachers' course. Of this attendance 109 are Burmans, twenty-four are Karens, four Indians, two Chins and one Chinese. Classified according to religion we have thirty Christians, 106 Buddhists, four other religions; approximately the percentage of these, work out twenty-one and three-fourths and three.

"The staff has been doing good work during the year. We have kept constantly in mind the need to improve by all possible means the teaching efficiency of the staff, and we believe that we have met with a fair measure of success. However, educational ideals, standards and requirements are advancing these days much faster than we can possibly keep up with the type of staff we have been having. Various educational committees and bodies emphasize the need of better trained, training teachers and those of us in the midst of such training work feel this need more keenly than anyone else. We ought to have at least one graduate, with proper educational qualifications, added to our staff immediately, and more than one, if possible. An effort will be made to find such a person for the new school year, but with what success I can not predict.

"Play-ground and school room games are played this year on a more extensive scale than formerly. We have organized a definite course in this which is in charge of Mrs. Josif. Every student in the school is receiving such training and all seem fairly keen on it. We are taking part in the major inter-school athletics, and while we can not boast of spectacular success in this field, the boys have played clean and hard and in a sportsman-like spirit, and herein after all lies the chief value of athletics. I ought to add, however, that our baseball team did remarkably well in the last season and lost the championship by a narrow margin.

"The practicing school is doing good work under the efficient guidance of Saya Po Htate. We have opened a Seventh Standard this year. The school is growing in popularity and usefulness in the community where it is located. It also serves well the chief purpose for which it was established, viz., practical teaching, for the teaching candidates of the vernacular department of the Normal School.

"We continue to enjoy the religious privileges offered by the college church, of which we are a part. In addition to these we have our own Bible courses and school assemblies and there has been throughout the year a healthy religious atmosphere and interest in the school. We continue to share the responsibility of holding religious services for prisoners at the Central Jail, which work is greatly appreciated by the inmates. A series of special meetings were held at the beginning of the year under review which greatly stimulated the religious interest among the students. We are now just closing a similar series of meetings during which the interest was keen, and as the result of which much good can be hoped for. Two students were baptized during the year; both of these came from non-Christian homes, and one at least, had to take this new step

Cane Work at the A. B. M. Karen High School, Tharrawaddy.

in the face of strong parental opposition. Both of these young men will be strong additions to forces working for the Kingdom of God in Burma."

This year an annual Teachers' Instute was held for the second time. It was organized and held its first meeting in Bassein in the Fall of 1923. This year 350 missionaries and teachers attended. It is an institute for Christian teachers, It is an inspiration for these workers to come together from the various mission schools of Burma to discuss the ways and means by which we can improve not only the secular teaching of our schools, but also the religious. The opening sessions of both mornings and afternoons were enlivened by singing and talks on general lines. Aside from these opening sessions, the institute was divided into two groups, one considering Primary work, the other, Middle School work. Specialists in the most modern methods of teaching geography, English, arithmetic, mathematics and history gave helpful talks and demonstrations. One hour was devoted daily to lectures improving the teaching of the daily Bible lessons in our schools. Throughout the meetings great emphasis was laid on the linking up of the instruction in all subjects with the religious teaching in our Bible classes. Pupils should be made to realize that religion is not something apart from life, but should be given expression in all the activities of their lives.

II. Medical Work.

We have already mentioned Medical Work as a means of attracting people to those who will tell them of the Great Physician. There is, however, one centre for training girls for ministry like that, and for helping those who need medical attention. Dr. Grey of the Ellen Mitchell Memorial Hospital in Moulmein writes:—"This last year has been the completion of the formation of the Central Midwives' and Nurses' Council. This Council has recognized our hospital has a centre for training of both nurses and midwives. There is only one other hospital in the country with that recognition, the Civil Hospital in Mandalay. The Inspector-General of Civil Hospital is also head of this new organization. In December he visited us and we are very proud of the nice things he said about us in our Visitors' Book. When he left he said he would recommend to the government that we were perfectly capable of training nurses and midwives.

"One of my outstanding impressions when I first came to this work was the ability of some of our older nurses. I still marvel a little, but realize much better now that back of this ability is the hard work in teaching both in the class room and in ward, of Miss Geis and Miss Maxville. I feel that one of our greatest tasks here is the training of these girls and I know that should I ever be sick, I would welcome their care.

"We have two religious services in the hospital each week and there is always a service at our weekly clinic at Kammawet. In the hospital the services are

often conducted in quite an informal manner with considerable questioning back and forth. There are always a number of visitors as well as patients present. The interest is usually quite keen. It is our hope and purpose that the experience of each patient during her stay in the hospital may be a demonstration to her of the Christian Truths which we try to teach her at these services."

III. Industrial Education.

Another means of drawing pupils to schools, as well as of preparing them to be useful in their communities, and spreading the Gospel through helpfulness in practical ways, is Industrial education. Almost all of the schools have manual training, such as cane work and sloyd, and some have agricultural work. Mr. Sowards gives an example of such training in Bassein.

"The Elementary Training Class for training vernacular teachers for the village schools is making steady headway. Last year thirty-eight teachers obtained their certificates, and this year forty-four more candidates are in training. Thra Maung Gyi is doing good work with this department since his return from Mr. McKee's course at Moga. He is particularly proud of the E. T. C. garden, which is flourishing luxuriantly, in spite of goats, cows and other pests. In addition to the extra outside work in the garden several of the teachers-in-training are taking basketry and are making a cuccess of it.

2nd, 3rd, 6th and 7th Standards in dresses made by them in sewing classes. English Girls' High School.

"The best tools have been obtained from America for the introduction of sloyd, or manual training, and the boys enjoy it very much. The lower standards have a great time with their clay modelling and paper work. A teacher has just finished the Master Weaver's Course at the Saunders Weaving Institute, Amarapura and is to come and get things ready to start weaving at the beginning of the next school year."

Sewing is taught pratically throughout Burma, wherever girls are in the schools, but Dr. McCurdy gives us this example of cooking in the Girls' School in Sagaing. "I mentioned last year that we had been asked to collaborate with the Educational Department in preparing a syllabus for the course in cooking in Girls' A.-V. Schools in Burma. This has been in operation this year. We

have received our first cooking grant the past year thus augmenting considerably our government grant for the support of the school. We have just recently added a two-burner Perfection oil stove to the cooking department. Many of the Burmans are now buying and using these so it is of practical value to teach girls how to cook with them and thus have in their homes a superior type of cooking."

However, the most outstanding example of this type of approach is found in the Pyinmana Agricultural School. Mr. Case writes concerning it:—"The Agricultural School opened for the second year of teaching on the 15th of May. Thirty-four new students registered, and twenty-two of the twenty-four students present at the close of last year returned. As occurred last year many of the new students left during the first month, and at the end of the first semester we had twenty-one in the first year class and twenty-two in the second year class. The work here is more strenuous than boys are accustomed to in ordinary schools, but this is necessary as practically all must earn their board. As the school aims to teach boys to use their hands as well as their heads to learn to work, they must work to learn. Among the new students three were sent by chiefs of the Shan States. One of these is the son of the prime minister of the Yawnghwe Sawbwa.

"The agricultural subjects studied by the first year students are vegetable and fruit gardening, soils and botany, and each student has one twentieth acre garden plot which he takes care of as his own garden project. The second year students study field crops, and simple chemistry and physics as related to agriculture. They have one acre farm plots where they carry on projects in field crops, each student growing two or more crops. All students are required to work three and a half hours each morning at the general farm work for which they are paid one anna an hour. Students needing extra time on their own projects are excused from this work.

"Some Kentucky Wonder string beans, a Jack bean, sweet corn and alfalfa seed brought from America by the Whitakers have done well in the garden. The tomatoes have been badly affected by Mosaic disease and wilt. Mr. Whitaker got seed of a variety resistant to Mosaic from the United States Department of Agriculture which seems to be giving improved results.

"Mandalay, Bassein and No. 8 Ngasein rice from Hmawbi station selected by government are continuing to show superior results. The latter is especially good where water is abundant. This year we had an exceptionally dry season the latter part of the rains and the paddy has not tillered well resulting in a yield much below normal.

"Mass seed selection of paddy and selecting of seed from superior plants of maize have been carried on. Java Hebbel, an improved variety of sugar cane, has been planted out on about three acres. The cane crop is being made into

crude sugar in an improved furnace which does not require wood for fuel to evaporate the juice but uses the bagasse left after crushing the cane. This adds much to the profit of making sugar, as the cost of wood is high. About twenty acres have been planted to gram, seven acres to Pegyi and other beans, five acres to sugar cane, besides forty acres to rice. Three varieties of wheat, San Hemp, Horse Gram, Sacchal in Borghum and peanuts have been tried on a small scale. A large black boar imported from England and a few head of superior cattle were secured as the foundation for breeding improved stock, and the Barred Plymouth Rock and White Leghorn fowls brought from America are being multiplied and sold. The former breed is especially popular. An epidemic of chicken cholera killed about two thirds of our young stock during the rains.

"The staff of the school has been aided by the arrival of Mr. Will Whitaker in Burma on the 16th October, 1923. He studied Burmese at Insein and came to Pyinmana in November. Mr. Leslie Whitaker has been teaching the courses in Soils, Chemistry and Physics, and I have taught the courses in Gardening and Field Crops. Mr. Leslie Whitaker has put down a number of wells with a well boring auger which has improved the water supply.

"The first missionary residence on the farm was occupied by myself and family on the 9th of August. It contains two office rooms, store room and guest room downstairs, and the family living quarters upstairs. It has brought us into much closer contact with the students to be down here and we feel we can do twice as much for the school with half the effort as before when we were over a mile away. The roof of the dormitory building of the school is nearly completed and it will be ready for use by the beginning of the next school year when the third class comes in. One wing of the machinery building is being used by the second year students as a dormitory, and since it must also serve for classrooms and workshops we are much crowded.

"The Toungoo Bwe Karen, Shwegyin Karen, Taunggyi and Tavoy Associations were visited by representatives of the school. At this last Association I spent a week giving agricultural lectures and demonstrations. We showed the use of an improved screw water lift in the pond where Ko Tha Byu, the first Karen convert was baptized by Judson over a hundred years ago. Through these Associations we are trying to extend the help of the school to the village people and meet with them to answer their questions. It also gives opportunities for getting recruits for the school and for finding out the needs of the people.

"The religious spirit of the school is good. Most of the students are Christians. Last year the only three non-Christians of the school were baptized before the close of the year. This year most of the non-Christian students are already asking for baptism. There are a good number of young men growing up in the school whom we believe will become strong Christian leaders of rural

life in Burma in the near future. From these we also plan to recruit instructors to help in the agricultural teaching which must now be done entirely by the missionary force as trained agricultural teachers are not obtainable."

Orphanage Children.

IV. The All Burma Baptist Orphanage.

An expression of the spirit of Christ, which gives an opportunity for personal touch with many young people, who else would be without it, is this Orphanage, in Moulmein. As the report reads, "One of the most encouraging things to be mentioned is the work of the All-Burma Baptist Orphanage. Without American money the Baptists of all races are trying to feed, clothe and educate one hundred orphans. The children are receiving the best Christian training possible, and we expect them to become Christian leaders in the country. Some have been sent to the Agricultural School, some are being trained as teachers, and we hope that some will choose to go to the Bible Schools and Theological Seminaries for special training there. Every year several are converted and baptized. They are not taken into the church until they show a real change. The Orphanage is fortunate in having an earnest Christian Burmese woman to be the house mother in the Ma Ohn Receiving Home in Moulmein where forty-eight of the children live and attend nearby schools. She is faithful and devoted to the work of the home, and trains the children to do the work of the home efficiently and willingly."

V. The School for Missionaries' Children.

This school is also an indirect help to the evangelization of Burma for it gives peace of mind and body to many of the missionaries who thus can be

more efficient and happy in their special work for Christ. It is situated in Taunggyi and is looked after by Miss Ivins and Miss Lincoln. The former reports as follows:—"This year completes the third year for our school for Missionaries' Children, or Skooffomich, as we call it for short, although the American School is much more dignified and as easy to say. There were fifteen children in the school until September, when one left for America. In that few number there were grades two to six inclusive, taught by one teacher, a regular American rural school. Mrs. Spring from Sandoway consented to stay over for the school year and be our much needed housemother, until we could get one from America, and she was very kind and helpful to us all. Now Miss Lincoln who comes from Concord, New Hampshire, has arrived to be our permanent housemother, and we are very glad she is here.

"During the year the children had a little concert, with various songs and recitations which they had learned. They also worked out a little play, Robin Hood, and gave it with great credit to their performance.

The School for Missionaries' Children in Taunggyi.

"On Sundays they attended A. B. M. Sunday School, but had their own little church at eleven. Two children took turns each Sunday in preparing the meeting, and Mrs. Spring always gave an inspiring little talk or read from an interesting book to them as their sermon. The collection was saved and when a good sum was realized, it was sent to some work in the country, such as the Deaf and Dumb School and the Moulmein Orphanage.

"Many happy times were had with the football and baseball too, exciting contests resulting.

"We are not yet sure how many children will start with the new year in March. Our present room includes, to the limit, room for twenty, and we are hoping sometime in the near future to have a larger home and better accommodations, but like all new things we must grow and improve by experience."

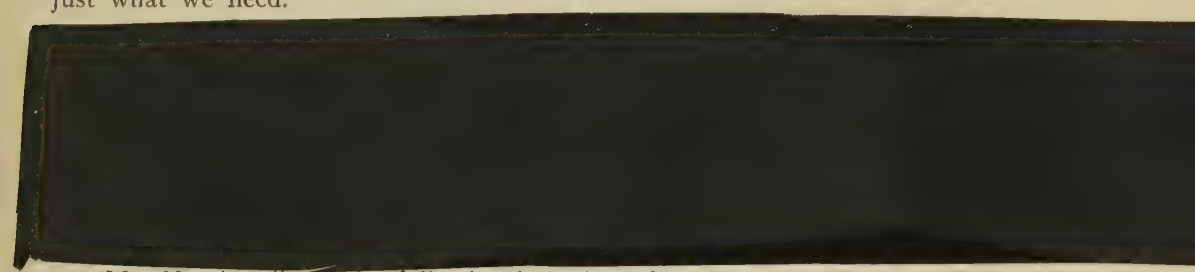
VI. Equipment as an Aid to Soul Winning.

Good buildings and a beautiful compound have a good deal to do towards making a place attractive to those whom we want to win. As Miss Prince of the English Girls' High School, Moulmein writes:—"'Beautiful for situation' has always been true of the English Girls' High School, Moulmein, with its

excellent location on a compound of twelve acres on a gently sloping hill, and this year the compound itself has been improved by building a face wall along the terraces and by changing the avenue winding up the hill to the main building, Haseltine Hall. Before the prayer, preceding the Scripture lesson, when the children name things to be thankful for, they often say, 'The beautiful compound.'"

Miss Price of the Mandalay Girls' School writes about their new Jubilee building:—"We hope to have room for added numbers when school begins next June in our new Jubilee Building which is going along nicely now. Mrs. Elliott has had such a struggle in getting plans ready and approved, that it is a very real joy and satisfaction to have the work really started at last. The corner-stone was laid on August 21st, and we felt very thankful indeed that we could hold the service out-doors. I discovered in this my first rainy season in Mandalay, that people here call it so out of courtesy, for there is very little rain. We had practically none in June or July but it started in shortly before we planned to lay our stone, and we greatly feared that we would have to have the exercises in-doors. When the day arrived we watched the sky anxiously all day, and though a few drops came, the hard rain held off, so that Miss Parrot was able to lay the stone 'fairly and firmly' as she said. The building has been named Atlandis Hall, as the money from America was the Jubilee gift of the Atlantic District women. Atlandis Hall will contain an Assembly Hall, with gallery, and dormitory above it, and two wings, each of which contain three class rooms, with dormitory above and a covered walk, connecting with our house and the old building. All work on the buildings was stopped in September and October, owing to the death of the contractor, but matters have been adjusted and a new contract made, so that we really hope to have the main building, at least, ready for use next June."

Miss Sutherland of Kemmendine writes:—"The finishing touches, by way of the last wing, are being put on our Jubilee Building which is proving to be just what we need."



Mr. Harris tells of the following bettering of equipment in Toungoo Paku Karen School:—"Ever since coming to Toungoo it has seemed to me that the erection of suitable buildings was about the first and greatest need of a real spiritual service for these people. Every one who has been in Toungoo knows

that up to a very recent date the physical plant of the Paku Karen Mission has been of the poorest. This was due in large part to the increasing demands of the work. I am told when the present school building known as the Jubilee building was erected, the missionaries in charge thought it was much too large, so great a building with its nine recitation rooms would never be needed. Now with our four hundred pupils we are crowding eleven or twelve classes into it, have three or four classes in the old school building besides, and are in need of still more room. Ten years ago no one could have guessed the phenomenal growth that has taken place. So, I say, it has seemed to me from the start that more and better buildings were required not only for the physical habitation of the local work in Toungoo, but also for the spiritual advancement of the work in the field as a whole. Self-respect I think may be a part of religion, or at least go along with it as a very important adjunct, and as long as the Karens had such buildings on the mission compound to look to, there was little to inspire them or make them feel that they were engaged in a worth while enterprise. I have therefore, given time and strength conscientiously to the work of putting up new buildings and have done it as a part of my spiritual duty. First came the re-construction of the old cook house and the erection of a new eating house, later the erection of a house for the ladies of the mission with covered walks connecting it with both school buildings, then a drill shed for the school, and now this year new buildings for the occupancy of the missionary in charge and a new girls' dormitory. Much other building is still needed. A new fence should be put up around the compound, the boys' dormitories should be rebuilt and enlarged, a new hospital should be built for the boys and also one for the girls, the new girls' dormitory should be almost at once enlarged, a house be put up for the school nurse and her brood of little tots, and very soon additional classrooms should be provided. A bell tower, a library building and improvements in the main school buildings are also contemplated. I anticipate that these improvements will result in increased interest on the part of the churches throughout the field and stronger efforts to advance the work of

[redacted]

Mr. Sowards writes of the Sgaw Karen School in Bassein:—"The Girls' department is having a new dining hall, bathing room, and drying room, built at a cost of something over Rs. 30,000. Work on the buildings is progressing nicely, and they will be ready for occupancy next year. The old Dining

Hall will become the Weaving room. A dormitory for boys, to replace the one burned last year, to cost about fifty or sixty thousand rupees will probably be started about the end of the present year. The equipment of the school is being steadily increased at the rate of three thousand or more rupees per year, largely in new books, maps, and furniture."

From Miss Johnson of the Tharrawaddy Karen High School, we hear:—"The improvements made on the compound, in the buildings and in the equipment are some of the means used to bring about our purposes. Last hot season when we thought the most necessary repairs had been attended to, a tornado swept across the town and did considerable damage on this compound. Because of this terrible storm we had to re-roof the boys' eating house and the small school house, re-build the school cook's house and also repair the roofs of several other buildings. As the small school house is a very poor building, it was re-roofed with wagah (shingles made of bamboo). Wagah will last three years if it is put on fairly closely. I am hoping that the Karens will be able to build a new and larger primary building three years hence. Some of the improvements which have been made this year are (1) a covered walk between the girls' dormitory and the ladies' house; (2) a room with walls of brick nogging under one wing of the girls' dormitory; (3) three sets of latrines of seven rooms each on concrete foundations; (4) sixty new books for the school library; (5) forty-four teak desks and chairs. In December work was begun on building an additional wing on the girls' dormitory and re-roofing the entire building with teak shingles. This school needs a boys' dormitory to take the place of the small, shaky, white ant-eaten houses in which most of the boys live at present. It also needs a new school building. The main school building accommodates only eleven classes, and we have twenty-one. The other nine classes are housed in various buildings scattered all over the compound. It needs a cook house, a new dining hall, a drill shed, a house for its sloyd, cane weaving and clay modeling work. The whole compound needs to be refenced."

From Zigon, Mr. Latta writes:—"The school numbers 230, an increase of about thirty from the close of last year. The re-modeling of the mission house for a school building has given us room for the present. The whole plant has been re-built or re-modeled by the present superintendent since 1913. The headmaster's house is being moved back into Teachers' Row now, and then we will be able to have three times as much play ground as we had in 1913. All the roads have been metaled this year, and drains properly laid out and bridged. The tank has been deepened and fenced, and a new fence around the compound is in prospect. Then we shall have an A-1 plant. The school has passed seventy per cent of its Seventh Standard."

Miss Fry of Sandoway writes of the use of moving buildings as an agency for attracting attention to Christianity. She says:—"Since the beginning of last year four of our school buildings have been moved bodily to our new com-

pound. They were lifted up off their foundations and rolled along on a track with rollers across a half mile of paddy fields and also across a stream. The first of the four, the girls' dormitory, was started on its way in January. As the men were rather inexperienced it took them a long time. The building did not reach the new compound until the last of February. The large school house (90 ft. by 50 ft. and two stories) was taken next. The paddy fields are not smooth and so like building a railroad some places had to be built up and other places cut down in order to lay the trick for the building to roll on. The native people had never seen anything like moving a building bodily and they all said it could not be done. Especially the large school house they said would break in the middle when the men got it over the stream. Even the Inspector of Schools who is an educated man, said it could not be done, but when he came to visit our school this year he found the big building all whole and in its place on the new compound. Many people from villages fifty, sixty and eighty miles away walked in to Sandoway to see the wonderful sight. The moving of the big school building is one of the biggest, if not the biggest thing, that has ever been accomplished in Sandoway. The non-Christian people are saying that the Christians' God must be a powerful God. We trust that demonstration may be the means of opening the hearts of the Burman people to the Gospel of Jesus Christ. Pray for us that our new site and new buildings may prove a great blessing by bringing the Gospel message to the hearts of many people who would not otherwise have been reached." As to the new ladies' house, she writes, "We praise God for it and ask Him to richly bless the one who gave the money for it. We have just partly moved in at this writing (Nov. 18th) and we think we have the finest house in Burma. We will gladly welcome all of you to visit us in Sandoway. We praise God for the answered prayer."

In the Karen School at Tavoy Mr. Sutton writes of the following improvements:—"Our Karens are rejoicing because a new dining hall which was badly needed, has been erected. Its total cost was nearly thirteen thousand rupees. The Education Department contributed one half of its cost. U Shwe Po contributed three thousand rupees which is a very generous gift. The remainder was donated by many other Karens. In order to have water near the new dining hall a fine new deep well has been dug. Gardening, weaving, book binding, sewing, manual training, cane and bamboo work, and music have been taught. The work has been well done as the large amount of the results' grants given by the Education Department testify."

Of the building at Judson College and contemplated work, Mr. Jury gives us the following:—"The acquisition of the property known as 61 B Keighley Street, adjoining Wahklu Lodge Compound, has provided a new hostel

Picking weeds—The A. B. M. Karen School garden, Tavoy.

and allowed the use as class-rooms of two rooms in the main building which were hostels These were equipped as physics laboratories and this allowed for the necessary increase of space for chemistry laboratories.

"Further expansion is really urgently needed. One missionary family and two Christian members of the staff are living off the compound and we thus lose a valuable part of their influence upon the student life. Our class-room and hostel accommodations are both inadequate. Under these circumstances we welcome the prospect of a final decision regarding building as part of the new University scheme.

"Early this Spring the indications were that the question of the place of the College in the University and its building schemes would lie in abeyance until next year. This being the case, the obviously wise thing was that Mr. Howard should have furlough this year so that he might return to undertake, what it is hoped will be the big task of the Principal for the next few years, the establishing of Judson College as a constituent college of the University on its new site, and as the Christian centre of higher education in Burma.

"Things have moved rather more rapidly than was anticipated. A University Building Committee has been appointed and has held its first meeting. Its work is to consider general plans for building and finance preparatory to the establishing by the Legislative Council next March of a Trust to carry through the University Building Scheme. Government has also requested of the Society an early decision as to whether or not it will participate as a constituent college in this University building scheme."

VII. Motor Cars as a Help to Soul Winning.

This is an indirect method of making soul winning more direct. All those who have large districts with good roads bless the motor cars. Special instances are as follows:—Mr. Seagrave of the Rangoon Sgaw Karen Field says:—"We have recently secured a motor car which has already been of great service and we expect to make good use of it among the churches touring to the East and North of Rangoon, as soon as the weather is settled."

Mr. Latta writes of the Okkan and Zigon Burmese fields:—"An unusual amount of travel has been done by the missionary in the Ford, 1172 miles per month on the average, nearly twice as much as last year and the year before but with better results. The cost of petrol has gone down twenty per cent and the cost of tires more than that. The average miles per gallon increased nearly fifteen per cent to nearly thirty-two miles per gallon on a three-year-old Ford. It gets better with age and does as little knocking as its driver. It has made it possible for me to visit the outstations the year round quickly and easily."

The motor car is appreciated by Dr. Gibbens of Loilem, as he says, "We wish to record our gratitude for our Ford Touring car which makes it possible

to pleasantly and swiftly cover the fifty miles between Mongnai and Loilem, the journey now taking but half a day, when before it took three full days by ox cart! In addition to this rapid transit between Mongnai and Loilem, our sturdy little car is of inestimable service in taking the evangelists, Bible women and Mrs. Gibbens out to nearby villages, enabling them thus to visit many places it would not be possible for them to visit without the car, and helping them to enter upon the day's work of house-to-house visitation feeling fresh and not already tired out with a long walk of several miles under a tropical sun."

Mr. Chaney of the Maubin Pwo Karen Field writes:—"Many of you may run motors so you will enjoy this little experience we had on the last trip. Fifteen miles above Maubin the inside casting of the clutch cracked and spread, so that we could not grip the engine. We had but a week to spend on the tour. To go home for repairs would use up all the time we had, for it meant a trip to Rangoon. What would you have done? This is what we did. We took out the casting and went to a native blacksmith. His shop was merely a pair of tongs, a bellows, a big piece of iron as substitute for an anvil, and a little charcoal. All was in the open. With a piece of steel such as they draw out into their long knives we made a band and shrunk it around the casting very tightly. Then we filed it off to a beveled edge such as would just go into the casing. And last we took a hack saw and sawed off a strip three-fourths of an inch wide from the reverse band which grips the casting on the outside. The first band held the casting in place when the expansion grip on the inside was applied for going forward, and the other band grips the casting on the outside for going backward. It all took only half a day, and then we were off again. I expect that will run us the rest of the year."

VIII. Good Health and Amusements as an aid to Soul Winning.

There are so many enjoyments which converts to Christianity have to give up because they are directly connected with Buddhism, that efforts to make Christianity enjoyable as well as good, and to provide healthy, clean amusements is a very great help to the attractiveness of our religion. Examples of this may be found in the reports of various missionaries. Mr. Josif in speaking of the Baptist Normal School, Rangoon, gives his theory of the value of teachers and pupils playing together as seen below:—"A teacher can exert his best influence in a boy's life when he gets very close to a boy, as a friend and companion. He can get closer to the boy through informal association with him than be can in his class-room. To instil something of that spirit into the students in the Normal school we arrange social gatherings between students, teachers and principal. Besides these, we hold a number of week-end camps at Kokine during the year. Those who know the beautiful woods and lakes at Kokine can appreciate what an ideal place it is for such outings. The camps

are generally held on Cabin Island, one of the many islands in the Victoria Lakes. The teachers and the principal attend these camps. We generally leave Friday evening, arriving there at dark and stay until Sunday evening. The days are filled with games, rowing, swimming, camp-fires, quiet talks on religion, personal problems, etc. To most of our new students these camps are a new experience, but any one who has been there once will long remember the pleasant and wholesome hours spent in that place, and not only he, but his future pupils will doubtless benefit by this experience. All the students attended one or more of these camps last year. Many of the students attend the annual Boys' Camp at Amherst, at the seaside, conducted by the Y. M. C. A., generally for ten days. Usually one of the teachers or the principal accompanies the boys."

Mr. Jury reports of the college activities:—"The general life shows a good spirit. Various organizations representing the different races, literary and athletic interests, and hostel groups, have their separate meetings, but they are parts of a whole with a developing college spirit which dominates and unites all.

"In athletics the College has had a football season's record to be proud of. Our Junior team won third place in its series, and the Senior team were runners-up in the second division of the Senior league, earning promotion to the highest division of B. A. A. league football. They are also runners-up in the Peak Frean Championship Shield Competition. But above all both teams have worthily represented the College as standing for hard clean play."

Cushing High School appreciates this side of life as well, as seen in Mr. Hattersley's report:—"In basket ball we took the shield in the Junior division and tied for the championship in Senior football. To decide the championship we had to play Government High School twice. We had beaten them in the regular tournament. In the two extra games we tied them in the first game and lost to them in the second. Cushing has had an active part in introducing the game of baseball into Burma. In the inter-school debates we managed to survive till the semi-finals and our boys did very creditably indeed, the debating being of a type not often excelled in American high schools. We are grateful to Mr. Gard for starting the school paper. Formerly we had shared with the Baptist College in an institutional paper. In beginning our own paper we have taken over the name, 'The Argosy,' from the previous paper."

The following report of Mr. Josif about the Lanmadaw Burmese School, Rangoon, shows the same thing:—"During the past year we have started a Boy Scout organization, and have in other ways provided for boys' activities which will very greatly help in solving the boy problem—which is found here as much as in America, particularly in a large city like this. This boys attending this school come from the crowded part of the city, mainly from the homes of bazaar sellers, small merchants and artisans, the kind of boys that have few opportunities for harmless enjoyment and such other activities that go into the

Lanmadaw Burman Baptist Church and School, Rangoon.

making of real character; it is a pleasure to be able to help them along the way to manhood and of course it is a great opportunity; we are trying to meet their need to the best of our ability in the Lanmadaw School."

From Mr. Hinton of the Kelly High School in Mandalay we hear: "We re-organized the Scouts this year and planned to have at least sixty Scouts enrolled. The day came for the enrollment and we had a little program and then called for volunteers. There were over 100 boys who expressed a desire to belong. There were so many that we called then for volunteers from among the teachers for Scout Masters and six volunteered. We now have the largest troop of Boy Scouts in all Upper Burma. They are working at it too."

Miss Tufts of Bassein Burmese School writes:—"Our dormitories are small, so that it is difficult to give the children much social life outside of the school day, but we have done as much along that line as possible, with Boy Scouts, a popular reading room and library at the school, organized sports, etc. Our school is a great mixture of all races and beliefs, but we are a very harmonious happy family, with a fine spirit of loyalty and co-operation that makes the work a pleasant thing in spite of problems. A great deal of repair work accomplished by Dr. Richardson in the past year has given the children a new sense of pride in their school, as they saw its outward improvement, and we have carefully nurtured that feeling. From the time that the first kiddies begin to arrive soon after eight o'clock in the morning, to the departure of the last

youngster after the last game in the evening, I am sure that any visitor would feel the good cheer in the atmosphere, for we have few gloomy faces around here."

Dr. St. John of the English Baptist High School, tells of the Scouting in that school:—"The Scout movement in the school started this year with Mr. Hind as Scout Master and Master Charles Donald as his assistant. The movement has been carried along with great enthusiasm. The camps in the first term of the year were of great usefulnes in helping the Scouts to pass their tests. The majority of the school Scouts have passed their second class tests and they now have a King Scout in their troop."

The Girls' Schools are keen on such activities as shown by the following extracts:

From the Sagaing Girls' School Dr. McCurdy writes:—"I think I mentioned last year that we had introduced Walter Camp's famous Daily Dozen drill in the school. This is most popular and is doing a fine thing for the health of the students and teachers. It is a wonderfully beautiful sight to see them at it on the green lawn with their bright garments and graceful evolutions."

Miss Prince of the English Girls' High School in Moulmein writes:—"We find the Girl Guides a helpful organization in arousing a feeling of honour, loyalty, service, etc. They joined in the work of Baby Week last January. They and the Senior girls who are not Guides, take one of the courses of the St. John's Ambulance Association every year. Usual good health has prevailed in this large, happy family which one would expect with so much space for play and exercise, where tennis, basket ball, badminton, swings, see-saws, etc., are provided. Music, both the vocal and instrumental, is gradually taking a larger place in the work of the school. More pupils are taking piano lessons than ever before, and the vocal work is highly praised by the Inspectress. They enjoy the sing-song after the Friday night meeting—once a month singing hymns and the other nights, secular songs. They gave a play for the orphanage concert which was largely music. Our school song is much appreciated by all."

Beautiful Speech and her six attending Sentences. English Girls' High School, Moulmein.

The Karen schools also are keen on good times as in the Pwo Karen School in Bassein, Mr. Conrad writes:—

"An orchestra has been organized and the players are making splendid progress under the headmaster, Saya Abie. The Work of the Boy Scouts continues and the Girl Guides are being organized."

As also in Nyaunglebin we see from Miss Peter's report:—"The organizations of Boy Scouts, Girl Guides and Wolf Cubs have grown in size and interest, and this week we will swear in our first flock of Bluebirds. We are very happy to have these organizations as they embody the Christian teaching and link it up with good physical exercises and some of the ordinary things in this world of which so many are not aware, but which show the wonders of God's creation. Our brass band has acquired additional instruments and also additional members, and are busy every morning trying to make sweet music. We are planning, when the touring season comes, to have the band go to the jungle villages to encourage some of the village churches, and to bring some new interest into the drab village life."

Sir Walter Releigh and Queen Elizabeth at the English Girls' High School, Moulmein.

In the Tharrawaddy Karen High School, too, the enjoyment of the pupils is looked after. Miss Johnson writes:—"Along athletic lines the pupils have entered enthusiastically into the inter-class football tournament, the games of badminton, basket ball, tennis, chinlon and the annual track meet for girls and boys respectively. We have had four concerts. One of these was an Easter concert. We thought it was unfortunate to allow these children to grow up without realizing the significance of Easter as well as that of Christmas. One of the most beautiful concerts we have ever had was given by the girls of the school for the purpose of raising money for the girls' dormitory building fund. The generosity of friends at home made it possible to have a Christmas tree as well as a concert on Christmas eve."

In Tavoy, in the Karen School, athletics and music are popular as we see in Mr. Sutton's report:—"On Sports Day, or at the Track and Field meet held by the Tavoy Athletic Association, Saw Shwe, a pupil of our Seventh Standard, won both the school boy championship and the open championship of Tavoy. Recreation and athletics for all the boys and girls have not been neglected. During the rains the most popular form of athletics is football, called in the United States, soccer. We had a school team which played in the league games conducted by the Tavoy Athletic Association. Our team did not win

Boy Scouts and Cubs, Karen School, Tavoy.

the championship, but furnished good opposition to their heavier and more experienced opponents. For our school boys only we had an inter-club league and the team called by the wily name of Wolf won the school championship. During the dry season when school is ended for the day, the boys and the girls get out into the open air. They play games until it is dark. Tennis, basket ball, "modified baseball," volley ball and badminton are the sports which they enjoy. A Boy Scout troop has been recently formed, is active, and is making good progress under the leadership of Thra Mya Aung and Thra Ah Du, the school pastor. Its membership has reached twenty-two. There is a group of Cubs also with a membership of eleven. It is our purpose to have a school band in the near future. A benefit concert given by the school children realized a fair sum which can be expended for a few instruments. The band must pay for itself as it grows."

Let us conclude this subject with a story relating to cleanliness and religion which Mr. Case sends from the Pyinmana field. "The problems from the entrance of Christianity and its accompaniments into Burma are well illustrated by what came to my notice a short time ago in connection with a cake of soap.

"Some cakes of soap received from America were being distributed to the children of a village school as Christmas presents. One of the girls held up the soap and exclaimed, 'What is it?' She did not know what a cake of soap was. Such a thing was such a rarity in her village. Such new fangled notions as the use of soap which come along with the spread of Christianity in those villages lead to an unsettlement of the old order as was witnessed by Saya Nge, our district evangelist recently:

"An old Burman woman was scolding her son in the middle of a rice field about the extravagance of his wife. 'I won't stand for such extravagance,' she cried out in great heat, 'Do you think we are millionaires or belong to the class of rulers and princes? Your wife goes to town to the five day bazaar regularly and pays ten pice (five cents) for a cake of soap. Then she comes home and wastes her time not only rubbing her face with that soap, but she has to go and wash all her clothes with it. It is perfectly disgusting to see such wasteful extravagance. When I was a girl I didn't have any soap. If I wanted to wash anything I had to use sand. I won't stand for your wife strutting around in the house using soap. It is absolutely unreasonable extravagance for us farming folks' The man could make no excuses. He only declared that his mother would have to stop objecting or he would have to leave. So the introduction of soap as well as the coming of the Gospel causes divisions between mother-in-law and daughter-in-law as foretold in Matthew 10:35."

IX. It is to Laugh!

Sometimes incidents occur which relieve the monotony or too serious attitude towards life, and help us to "rest ourselves a bit—Worry?-Kiss our hands

to it." Some such incidents are recorded below by various missionaries.

"Once when stopping for breakfast in a village where no white woman had ever been before, some old Kachin women stood gazing at my wife. Finally one of them turned to me and said, 'To think that we nearly died before we saw anything so beautiful.'"

"Once when we were both seriously ill, and we were planning to go home, the Kachins were very much concerned, and came and said, 'You do not have to go home to die, we will bury you; we will give you the biggest funeral that was ever held in Kachinland.'"

"An old Kachin was preaching and told his audience that the Bible says, 'You must not have more than one coat.' One old fellow more critical than the rest piped up asking, 'How many coats does the big teacher, (the missionary) have?' and another one chimed in, 'I am sure he has at least four.'"

"We were explaining how it did not hurt to be operated upon, because the doctors gave sleeping medicine. This greatly impressed an old Kachin preacher, and later in the day he was heard to say, 'When they cut the big teacher open, it did not hurt, because the American doctors had the same kind of medicine that the Lord God had when He put Adam to sleep to take out the rib.'"

"A boy brought to the superintendent a paper from a teacher on which was written, 'He is dizzy and gizzy.' Poor fellow!!!"

"Another boy brought a note, 'His stomach is full of winds.' Was it a whirlwind or were the winds contrary?"

"A boy came from the headmaster with two cocoanuts and a note, 'These cocoanuts are from Sein Chit's father. He also brought five eggs. They are very old. So I cooked them and gave them to him Sunday night. He is not very well. He is in the hospital.' The missionary was grateful to the headmaster for keeping him out of the hospital."

"A Chin boy enlisted in the army. He became homesick and wrote to the missionary to get his help to secure his release. He wrote that he was 'Only a son of my parents. If you, sir, be unkind to me, I have no more hopes in my life and will go to decay.'"

"This is an extract from a Sixth Standard composition paper written about a picture with a lady holding a camera in her hand,—'I think that lady was a photographer and she was born in Cinema town, the capital of California.'"

"In a Ninth Standard composition paper was found the following: 'In the United States, in Winter, all the leaves are out of stock.'"

"One pupil in an examination paper wrote, 'The principal parts of the verb, to be, are:—a, i, o, u.'"

An idol house on Meiktila Lake.

The following is an example of "English as she is writ" in the schools of Burma:—"A Character Sketch of Ellen."

"Ellen was the affectionate daughter of Douglas who was banished by King Fitz-James of Scotland. She was the admirable heroine. She played the most important and prominent part in the Scott Lady of the Lake and because she took part in the story, the Story of the Lady of the Lake became very famous, and Sir Walter Scott himself became a famous writer and his position and fame was secured. Suppose she did not take part in it, the story of the Lady of the Lake and Scott's position and fame would have been otherwise.

"Ellen had a very amiable face to which every one wished to look at. She had a beautiful nose and a very piercing eyes which were so fine and nice that they were likened to the eyes of a deer. She had a golden hair and golden lock. She had tender hands and tender feet. Her body was so soft and tender that it was like an elyastic. Her form was so nice and suitable that every young man who saw her were bound to admire her for a moment.

"As Ellen played the most prominent part in the story, Scott's position and fame was secured and the people liked the story very much. So Scott would owe his warmest thanks especially to Ellen."

F. CONCLUSION.

Paul says:—"Now there are diversities of gifts but the same Spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings but the same God who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit, the word of wisdom, and to another the word of knowledge according to the same Spirit, to another faith in the same Spirit, and to another gifts of healing in the one Spirit—to another divers kinds of tongues, and to another the interpretation of tongues, but all these worketh the one and the same Spirit."—1 Cor. 12:4-11.

In the same Spirit also, receive this report, seeing the Lord Jesus shining through all the diversities of life and work in Burma.

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Myitkyina
C H I N A
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